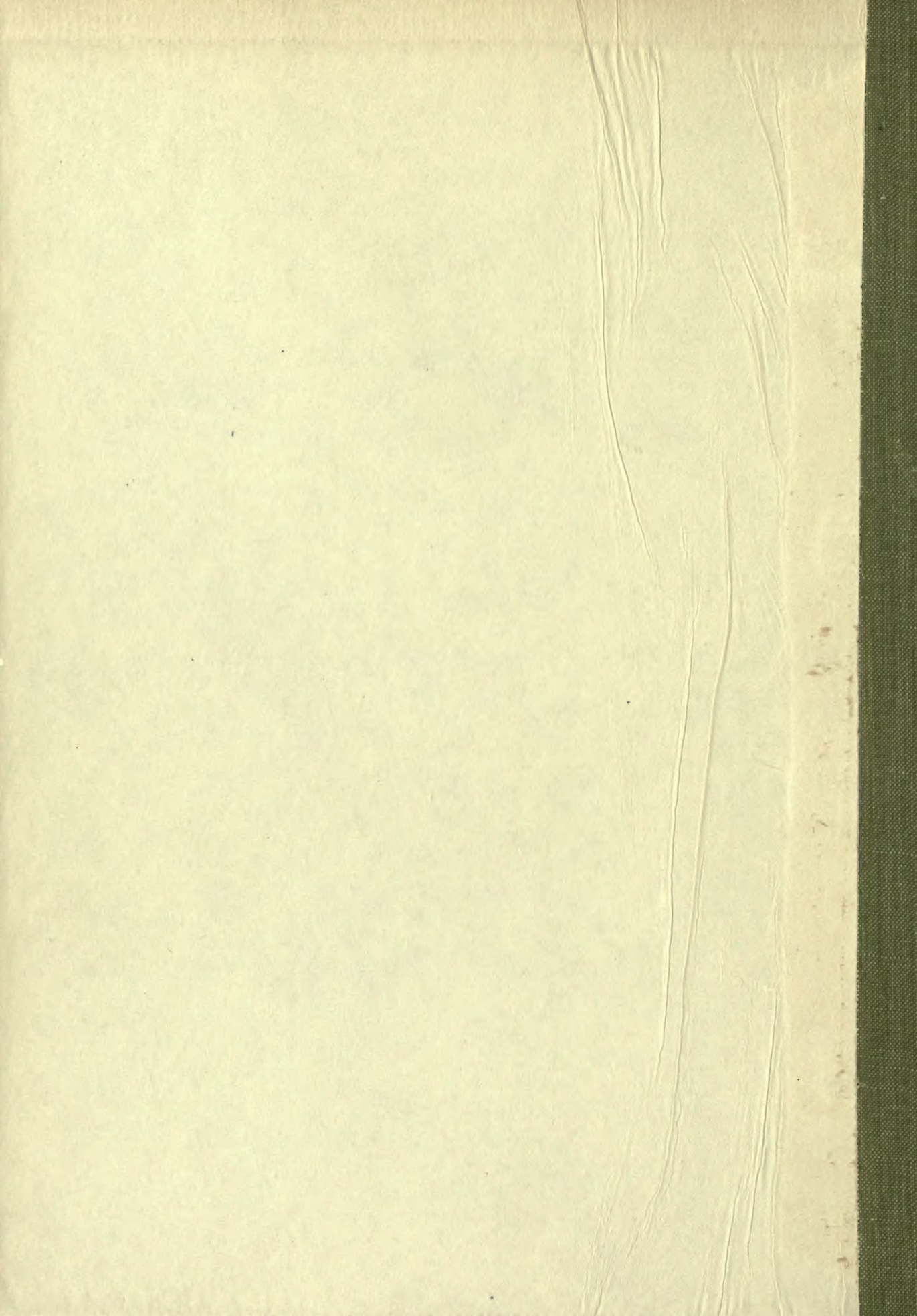


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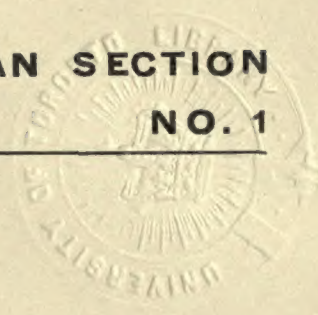




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UNIVERSITY OF PENNSYLVANIA
THE MUSEUM
PUBLICATIONS OF THE BABYLONIAN SECTION
VOL. I NO. 1



BABYLONIAN HYMNS AND PRAYERS

BY

DAVID W. MYHRMAN

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ECKLEY BRINTON COXE JUNIOR FUND

PHILADELPHIA

PUBLISHED BY THE UNIVERSITY MUSEUM

1911

U. of Penn.

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To
Provost
Charles Custis Harrison
LL. D.

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PREFACE.

The cuneiform texts here presented were, with two exceptions (Nos. 1 and 3), already copied and autographed during my sojourn in Philadelphia in 1907, and this volume was first announced as early as 1905. The delay in publication is due to the same causes which I have indicated in the Preface to my recently published *SUMERIAN ADMINISTRATIVE DOCUMENTS*.

In order to make this new and interesting material accessible to the learned world as soon as possible, the cuneiform texts are here first published by themselves, together with photographic reproductions of the originals. This publication of the texts has, of course, only been possible after a more or less complete transcription and interpretation of the tablets, but in order not to delay the appearance of the texts proper any longer, I reserve a full translation and discussion of the texts for another place.

In regard to the method of the autograph reproduction of the texts, I have been working on the principles governing hitherto the publications of cuneiform texts by the University of Pennsylvania, which was to reproduce the original script as closely as is possible, not only in the natural size, but also reproducing the peculiarities of the *ductus*. On account of the unusually small size and the crowding together of the characters on most of the Nippur tablets, however, I have been laboring with the constant feeling that it would have been almost humanitarian not only to the prospective reader but also to the copyist, if an exception had been made to this rule, and the writing, in some cases at least, had been enlarged to one and a half times the natural size. I have endeavored, however, to make the script as distinct and easy to read as has been possible under the principle followed.

To the honored and esteemed Provost of the University of Pennsylvania, Dr. Charles Custis Harrison, I beg respectfully to dedicate this volume as a small token of my great esteem and gratitude for his interest and generosity. Again I beg to express my gratitude to Mrs. Charles Custis Harrison, who by continued generosity has provided the means for the preparation of this volume, and to Mr. Eckley B. Coxe, Jr., for his sustained interest in this work.

DAVID W. MYHRMAN.

University Museum, Philadelphia,
May, 1910.

INTRODUCTION.

The Babylonian clay tablets, published in this volume and now preserved in the Museum of the University of Pennsylvania, divide themselves into two parts. One part, consisting of eleven tablets, was procured during the excavations at Nippur. The other part, consisting of seven tablets, belongs to the so-called *Khabaza* collections of cuneiform tablets, which were procured for the University of Pennsylvania by purchase.

I.

THE NIPPUR TABLETS.

The Nippur tablets included in this volume, *i. e.*, Nos. 1-11, were dug up by the expeditions of the University of Pennsylvania to Nippur in Central Babylonia, 1888-89, 1889-90, 1893-96 and 1898-1900. Some of these unique and exceedingly interesting tablets, as Nos. 9, 11 for example, were found already during the first expedition; others, like No. 6, during the second expedition the following year.

In regard to material, make up, form, as well as present state of preservation, these tablets present peculiar characteristics. They seem to have been made of a special kind of clay; they are carefully prepared, well shaped and thoroughly baked. Hence, nearly all retain the same coloring—a pale brown hue.

As a rule tablets of this kind were made very large in size, two or more columns of writing being inscribed on each side. The script, as a rule, is very small and crowded together. Although the characters, where they still remain more or less intact, are pretty clear and distinct, the writing, on account of the small size and crowded condition of the cuneiform signs, is rather difficult to decipher. The constant use of a tube and the most favorable light conditions are necessary.

As for the present state of preservation these tablets have been most roughly handled by the vicissitudes of four millenniums. Thus, as the autograph copies, the photographic reproductions, as well as the descriptions of the tablets clearly indicate, not a single tablet has passed through its history or reached its present resting place intact. As a rule each tablet consists of a larger or smaller fragment of a tablet,

or several fragments joined together. One tablet, No. 6, is intact as far as the tablet itself is concerned, but the surfaces are damaged. The inscriptions on the tablets are not only fragmentary, but to a large extent obliterated by the wear and tear of time. These facts, in connection with the difficulties that the Sumerian language, as well as the peculiar subject-matter of these Nippur religious tablets present, make the deciphering, copying, interpretation and rendering of these unique tablets an exceedingly difficult task.

The age of these Nippur tablets is to be determined exclusively on paleographical, archaeological and internal evidence. Hence this question may naturally give rise to differences of opinion. I am confident, however, that scholars will bear out a statement to the effect that some of these texts reach back into the third millennium B. C., others no doubt belong to the second.

The language employed in the composition of these Nippur tablets, with only two exceptions, is Sumerian. Of the Sumerian tablets one at least, No. 8, is written in the so-called *eme-sal* dialect. No. 2 is composed in Semitic Babylonian, and No. 11 is bilingual or written in both Sumerian and Semitic Babylonian.

In regard to the contents or subject-matter of these Nippur tablets I have designated them as being Hymns and Prayers. I need not dwell on the difficulty or futility of attempting to establish, in many cases at least, a nice distinction between these two nearly related categories of the expression of religious emotions and aspirations. The Nippur texts, however, present additional and at this moment insurmountable difficulties in this regard, owing to the very fragmentary state of the originals in question. For the same reasons it cannot in every case be established with certainty, which particular deity or deities were actually the object, *par préférence* at least, of exaltation or supplication. The occurrence of the name of a deity or those of several deities does not, of course, by itself disclose the particular deity, which is supposed to be the object of the address, if any special deity was addressed at all. As the precise determination of the subject-matter is more or less a question of interpretation, there will necessarily be room for differences of opinion in some cases. The predominant names of the deities given in these Hymns or Prayers have been indicated in the description of each tablet.

II.

THE KHABAZA TABLETS.

The tablets Nos. 12-18 of this volume belong to the so-called Khabaza collections, owned by and preserved in the Museum of the University of Pennsylvania, Philadelphia. The cuneiform tablets as well as other objects, which constitute the two Khabaza collections, were dug up in Babylonia by native Arabs and sold to dealers

in antiquities. Under such circumstances the exact place where the objects actually were found is not known, although internal evidence may be of value in determining their place of origin.¹

The first Khabaza collection (= Kh.) was purchased in London and presented to the University of Pennsylvania by the late Mr. E. W. Clark, 1888. The second Khabaza collection (= Kh²) was bought for the University of Pennsylvania by Dr. R. F. Harper at Bagdad, 1889.²

The Khabaza tablets included in this volume are, their present broken condition notwithstanding, beautiful specimens of the Babylonian art of tablet making. The tablets are carefully made and shaped, beautifully inscribed and very thoroughly baked. Originally the baked clay had a reddish brown color; the surfaces are now blackened in places.

Especially to be noted is the fact that some of these tablets, *i. e.*, Nos. 12 and 18, directly disclose themselves as being prayers of Šamašsumukin, King of Babylonia, brother and contemporary of the last great King of Assyria, Aššurbanapal, the collector of the famous royal library in Nineveh, now in the British Museum, London. Thus the unfortunate Babylonian King, who perished in an encounter with his brother, speaks in the first person in these prayers—*anaku(-ku) amēlu ilu Šamašsumu-ukin*.

These Hymns and Prayers from the time of Šamašsumukin, published in this volume, are all composed in the Semitic Babylonian language. The deities addressed are Šamaš, É-a and Marduk.

III.

DESCRIPTION OF TABLETS.

No. 1. Plates 1, 2 and XXXV, XXXVI. Museum No. Ni. 13571+13602+13617+13623+13629. Baked clay tablet. Pale brown. Center part of large tablet. Top, bottom and edges broken off. Five fragments joined. 13 x 17 x 4.7 cm. Six columns of writing, three on each side: 27 (col. I)+30 (col. II)+17 (col. III)+37 (col. IV)+32 (col. V)+23 (col. VI)=166 lines remaining. Not ruled. Writing small, crowded, and badly preserved on the reverse. Nippur. Sumerian. To ^d*Innanna*.

¹ See Ranke, B. E. VI¹, p. 3 ff.

² See Peters, *Nippur, etc.*, I, p. 15 ff. Harper, *Hebraica*, V, p. 74 ff.; VI, p. 59 ff.

- No. 2. Plates 3, 4 and XXXVII, XXXVIII. Museum No. Ni. 19842 (formerly catalogued 19836). Baked clay tablet. Pale brown. Right hand side of large tablet. Four fragments joined. Corners and edges, except right lower corner, broken off. 18.5 x 11.3 x 2.8 cm. Four columns of writing, two on each side: 18 (col. I) + 24 (col. II) + 23 (col. III) + 19 (col. IV) = 84 double lines remaining. Writing very small but distinct. Partly effaced on reverse. Ruled. Nippur, IV Expedition. Semitic Babylonian. To *(G)is-dar*.
- No. 3. Plates 5 and XXXIX. Museum No. Ni. 11556. Baked clay tablet. Pale brown. Left lower corner of tablet. 7.8 x 6.7 x 2.7 cm. Four columns of writing, two on each side: 12 (col. I) + 12 (col. II) + 10 (col. III) + 9 (col. IV) = 43 lines remaining. Writing clear and distinct. Partly ruled. Nippur, II Expedition. Sumerian. To *^dNinâ*.
- No. 4. Plates 6, 7. Museum No. Ni. 11327. Baked clay tablet. Pale brown. Left lower part of large tablet. 12.2 x 9.6 x 4.6 cm. Remains of four columns of writing, two on each side: 24 (col. I) + 16 (col. II) + 11 (col. III) + 20 (col. IV) = 71 lines remaining. Writing somewhat large but crowded and partly obliterated. Partly ruled. Nippur. Sumerian. *^dEn-ki, ^dNin-mah, etc.*
- No. 5. Plates 8, 9 and XL. Museum No. Ni. 3656. Baked clay tablet. Pale brown. Seven fragments joined. Upper part wanting. Pieces broken away. 11.5 x 8.9 x 3.2 cm. Both sides inscribed: 26 (O.) + 27 (R.) + 5 (left edge) = 58 lines remaining. Writing fairly distinct but damaged in places. Ruled. Nippur. Sumerian Hymn.
- No. 6. Plates 10, 11 and XLI. Museum No. Ni. 10465. Baked clay tablet. Pale brown, darkened on obverse. Tablet complete, but cracked. Surface of obverse badly damaged and crumbling. 14 x 7.2 x 3.1 cm. Both sides inscribed: 32 (O.) + 23 (R.) = 55 lines. Writing small and crowded, but pretty clear, where not damaged. Ruled. Nippur, II Expedition. Sumerian. *Bal-e ^dNin-[. . .]*. Last line: *bal-bal-e ^dInnanna-kam*.
- No. 7. Plates 12, 13. Museum No. Ni. 10993. Baked clay tablet. Pale brown. Clay somewhat soft. Three larger and a number of small fragments joined. Upper parts of tablet wanting; also left lower corner. Small pieces chipped off. 17.3 x 10.8 x 3.3 cm. Four columns of writing, two on each side: 23 (col. I) + 28 (col. II) + 29 (col. III) + 20 (col. IV) = 100 lines remaining. Writing uneven and crowded, but fairly well preserved. Ruled. Nippur. *Hymn*, a number of deities mentioned.

- No. 8. Plates 14, 15. Museum No. Ni. 11359. Baked clay tablet. Pale brown. Fragmentary. Two pieces joined. 8.5 x 6.5 x 2.7 cm. Originally four columns of writing, two on each side: 21 (col. I) + 4 (col. III) + 3 (col. IV) = 28 lines remaining. Writing fairly well preserved. Partly ruled. Nippur. Sumerian, *eme-sal*. To ^d*Mu-ul-lil*.
- No. 9. Plates 16, 17. Museum No. Ni. 11325. Fragment of baked clay tablet. Pale brown, darkened in places. Lower right side part of large tablet. Large parts broken away from the obverse, small pieces from reverse. Four columns of writing, two on each side: 14 (col. I) + 19 (col. II) + 30 (col. III) + 24 (col. IV) = 87 lines remaining. Writing small but distinct. Ruled. Nippur. Sumerian. To ^d*Nin-ĪB*.
- No. 10. Plates 18, 19 and XLII. Museum No. Ni. 11326. Fragment of baked clay tablet. Light brown, somewhat darkened. Center lower part of large tablet. 8.5 x 12 x 4.1 cm. Remains of six columns of writing, three on each side: 10 (col. I) + 12 (col. II) + 5 (col. III) + 3 (col. IV) + 13 (col. V) + 6 (col. VI) = 49 lines or parts of lines remaining. Writing fairly well preserved. Partly ruled. Nippur, I Expedition. Sumerian. *Hymn or Prayer*.
- No. 11. Plates 20, 21 and XLIII, XLIV. Museum No. Ni. 11341. Baked clay tablet. Light brown, somewhat darkened in places. Three fragments joined. Lower part of tablet wanting. Obverse much broken. Reverse fairly well preserved. 16 x 11.8 x 3.5 cm. Four columns of writing, two on each side: 26 (col. I) + 8 (col. II) + 26 (col. III) + 28 (col. IV) = 88 lines remaining. Writing crowded and uneven, damaged in places. A mixture of older and later Babylonian cuneiform signs. Partly ruled. Nippur, I Expedition. Sumerian and Semitic Babylonian.
- No. 12. Plates 22, 23. Museum No. Kh. 1519. Hard baked clay tablet. Reddish brown, blackened on surface. Left edge broken off, small pieces on obverse and larger on reverse chipped off; otherwise beautifully preserved. 14.5 x 9 x 2.5 cm. Inscribed on both sides: 26 (O.) + 16 (R.) = 42 lines. Writing beautifully clear and carefully executed. Not ruled. Semitic Babylonian. Prayer of ^{amēlu ilu} *Šamaš-šumu-ukīn* to ^{ilu} *Šamaš*.
- No. 13. Plates 24, 25 and XLV. Museum No. Kh.² 1527. Hard baked clay tablet. Reddish brown, blackened on surface. Two fragments joined. Edges partly broken off; otherwise beautifully preserved. 14.7 x 9 x 2.3 cm. Inscribed on both sides: 28 (O.) + 27 (R.) = 55 lines. Writing characteristic of the *Šamaššumukin* tablets. Only partly ruled. Semitic Babylonian. To ^{ilu} *Šamaš*.

- No. 14. Plates 26, 27 and XLVI. Museum No. Kh² 1514. Hard baked clay tablet. Reddish brown, blackened on surface. Two larger and two smaller fragments joined. Pieces wanting on both sides; otherwise rather well preserved. 15x9.2x2.9 cm. Inscribed on both sides: 33 (O.)+23 (R.)=56 lines. Writing characteristic of the Šamašsumukin tablets. Only partly ruled. Semitic Babylonian. To ^{ilu}É-a ^{ilu}Šamaš ^{ilu}Marduk.
- No. 15. Plates 28, 29 and XLVII. Museum No. Kh. 338. Hard baked clay tablet. Reddish brown, blackened in places. Right hand side of broken tablet. Three fragments joined. 11.7x5.6x2.7 cm. Inscribed on both sides: parts of 25 (O.)+17 (R.)=42 lines remaining. Writing clear, but somewhat damaged in places. Only partly ruled. Semitic Babylonian. To ^{ilu}Šamaš.
- No. 16. Plates 30, 31. Museum No. Kh. 736. Fragmentary, hard baked clay tablet. Dark gray. Three fragments joined. Upper part wanting. Pieces broken off on edges and reverse. 10.8x8.5x2.9 cm. Inscribed on both sides: 14 (O.)+10 (R.)=24 lines or parts of lines remaining. Writing clear, but somewhat worn. Partly ruled. Semitic Babylonian. To ^{ilu}Šamaš(?)
- No. 17. Plates 32, 33. Museum No. Kh² 1515. Hard baked clay tablet. Reddish brown, blackened on surface. Small pieces chipped off; otherwise beautifully preserved. 14.8x9.2x2.6 cm. Inscribed on both sides: 24 (O.)+10 (R.)=34 lines. Writing characteristic of the Šamašsumukin tablets. Semitic Babylonian. To *bêl šur-bu-ú ma-al-ku A-nun-na-ki, etc.*
- No. 18. Plates 32, 33. Museum No. Kh. 336. Fragmentary, hard baked clay tablet. Two fragments joined. Reverse wanting. Reddish brown, blackened. 11.5x7.8x2.7 cm. Inscribed on obverse: 22 lines or parts of lines remaining. Writing clear, the script somewhat smaller, but characteristic of the Šamašsumukin tablets. Semitic Babylonian. *KA Šamaš-šumu-ukîn.*

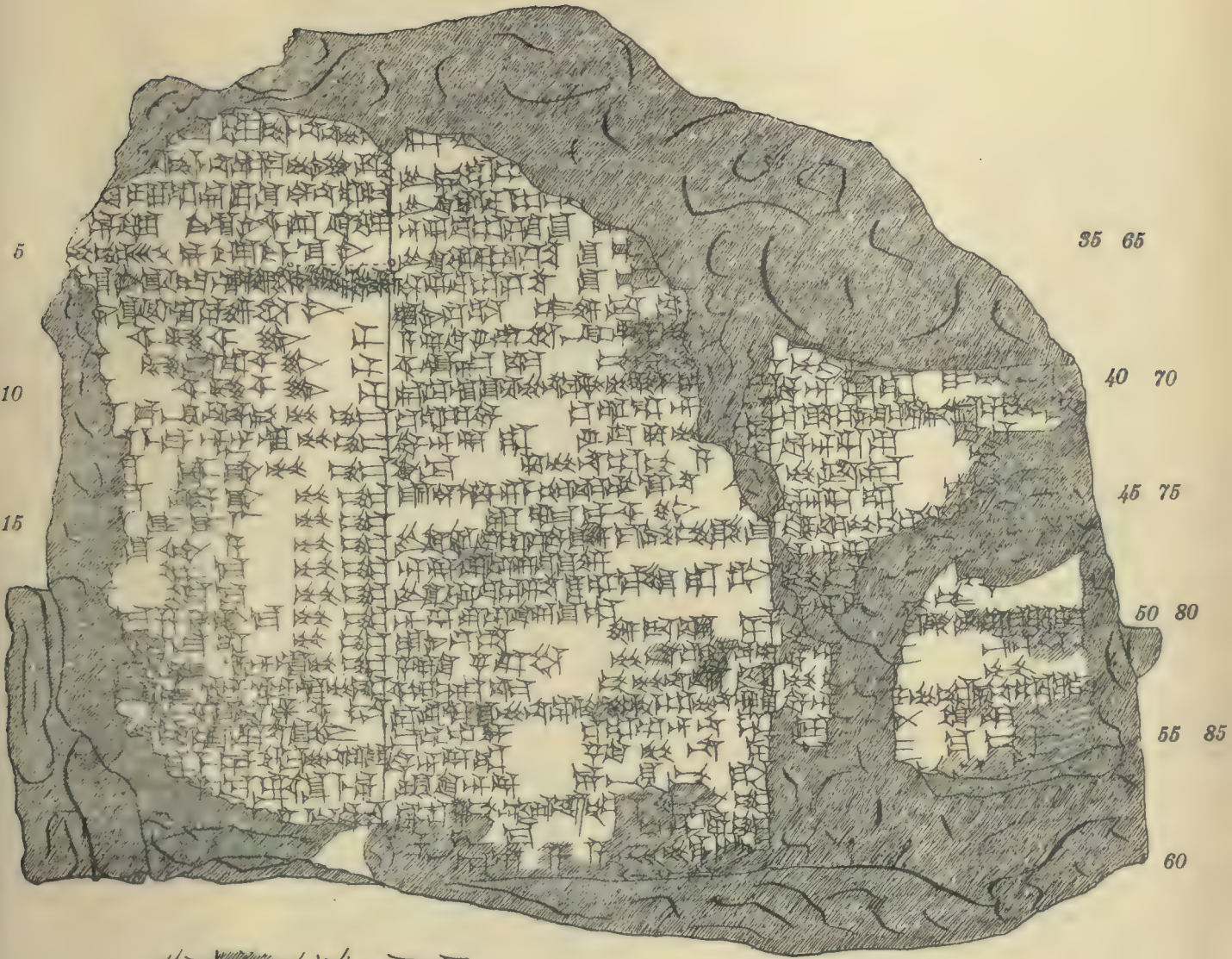
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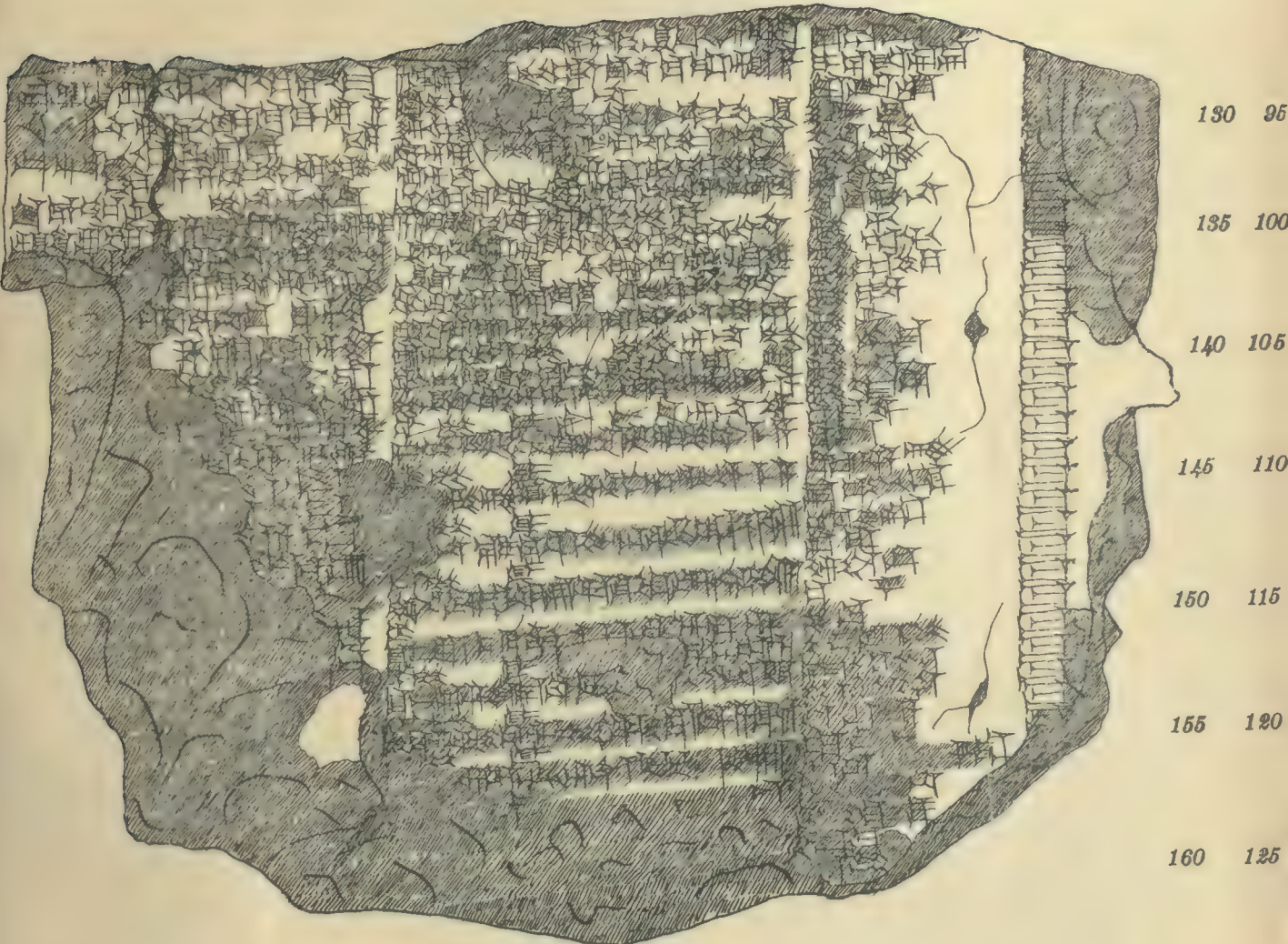


1
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Col. VI.

Col. V.

Col. IV.



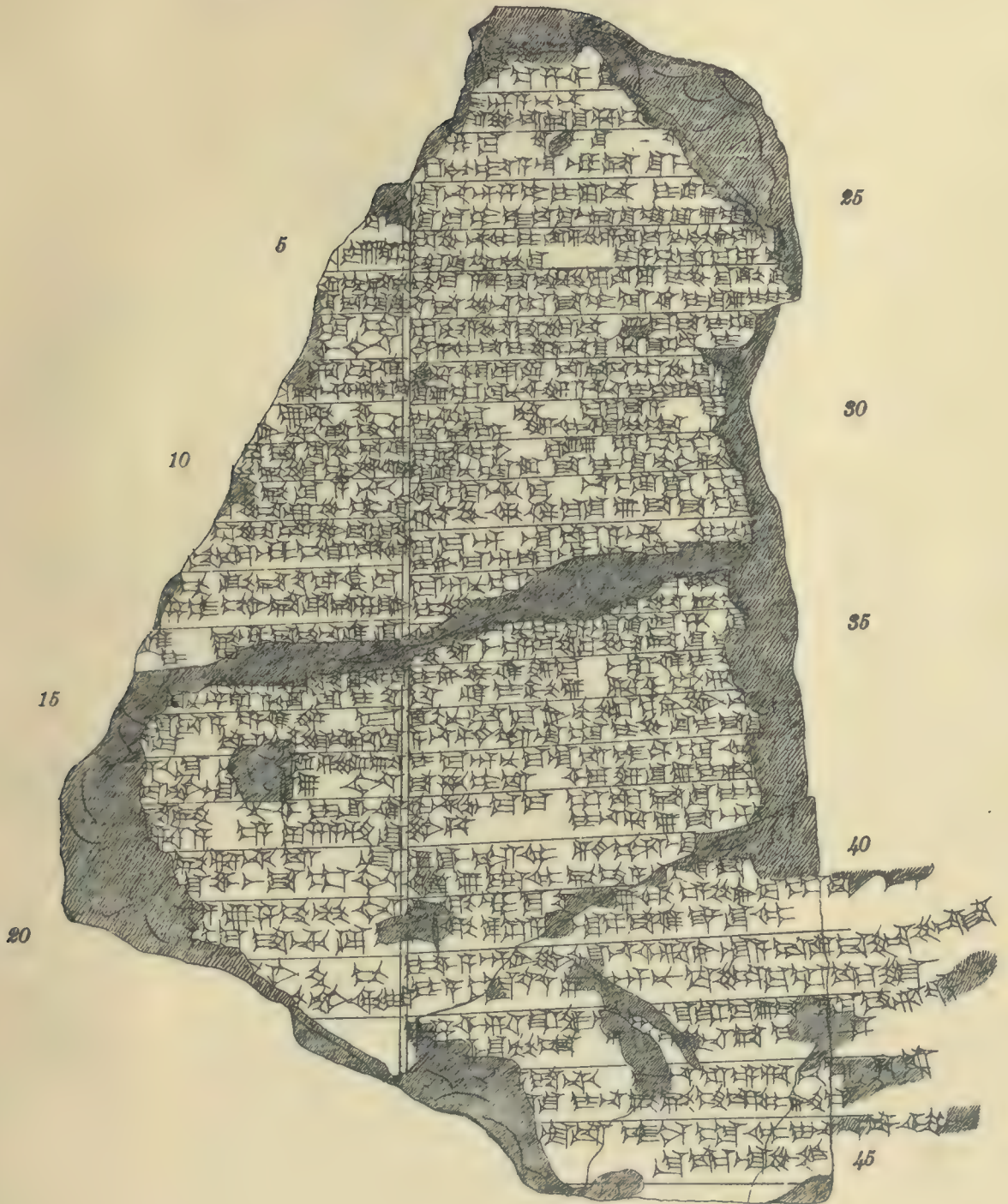
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2

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Col. I.

Col. II.



2

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Reverse.

Col. IV.

Col. III.

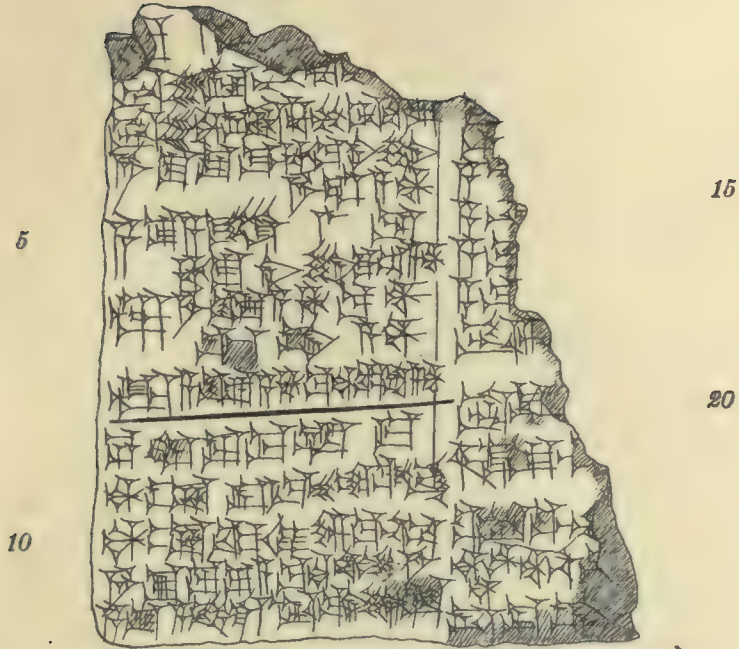


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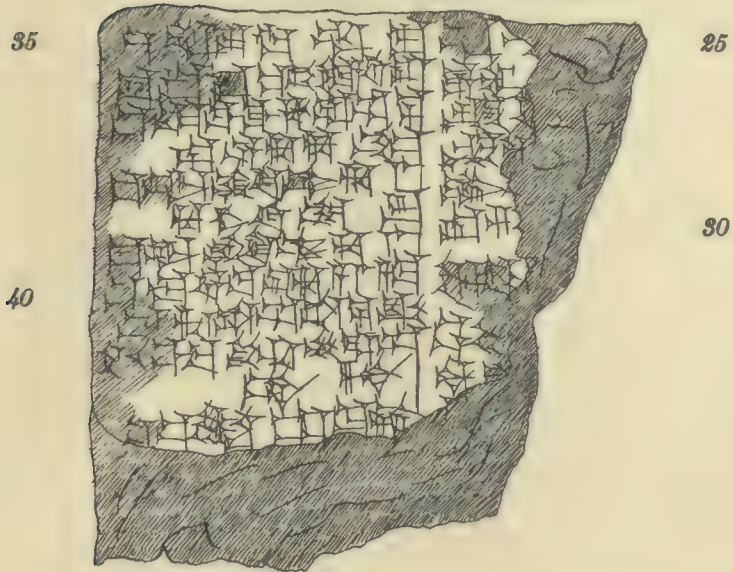
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Reverse.

Col. IV.

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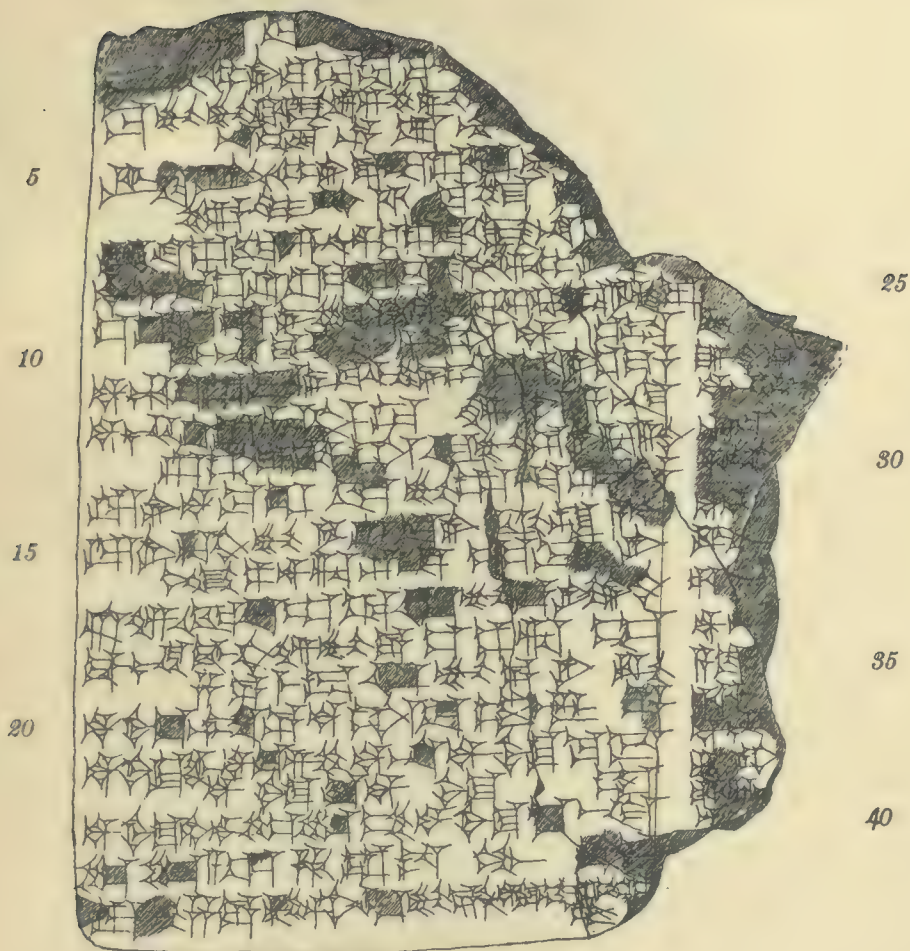


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Col. I.

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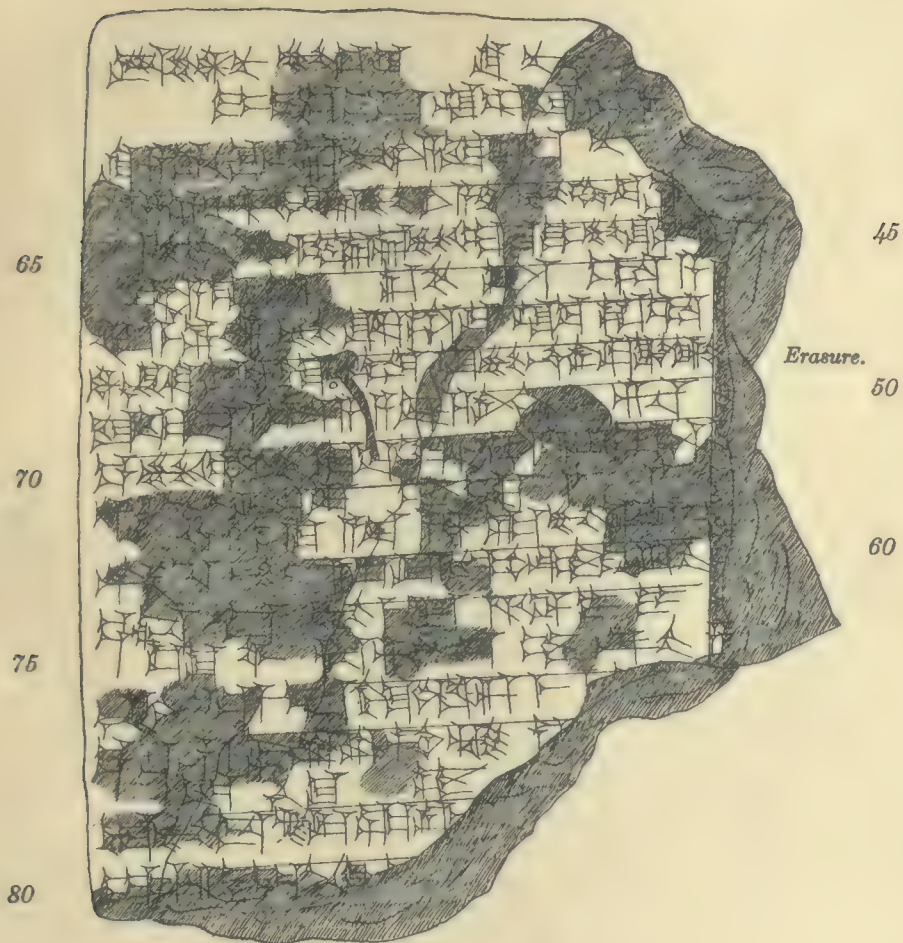
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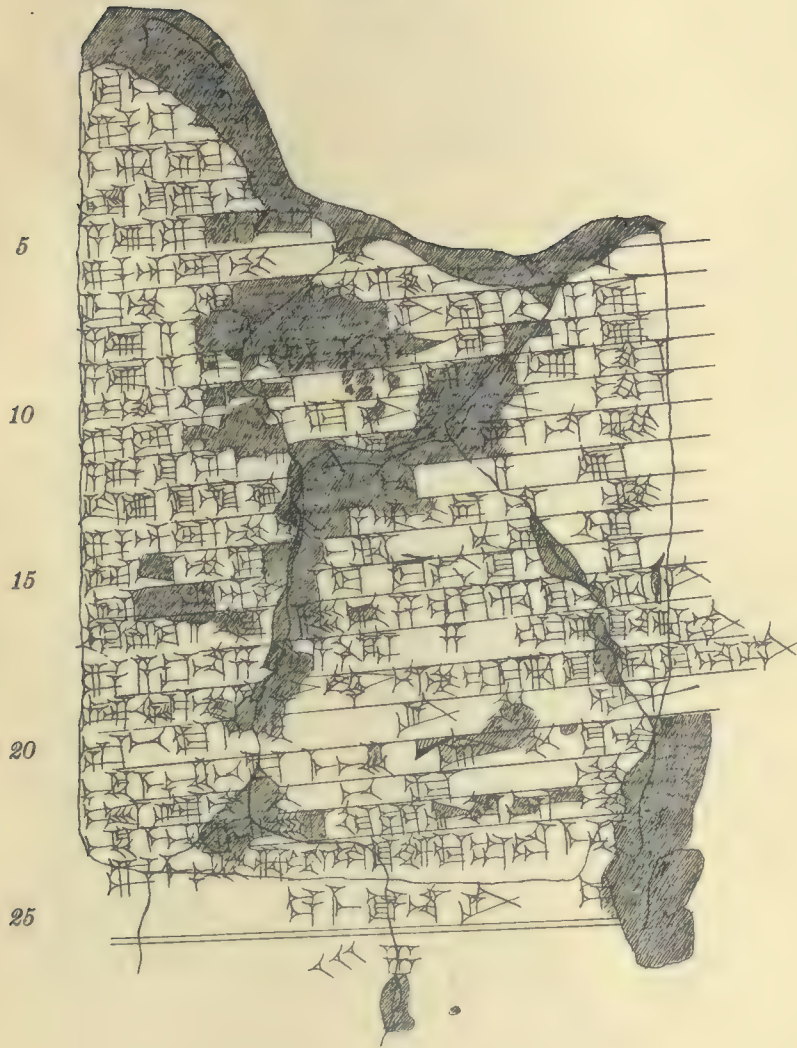
Col. IV.

Col. III.



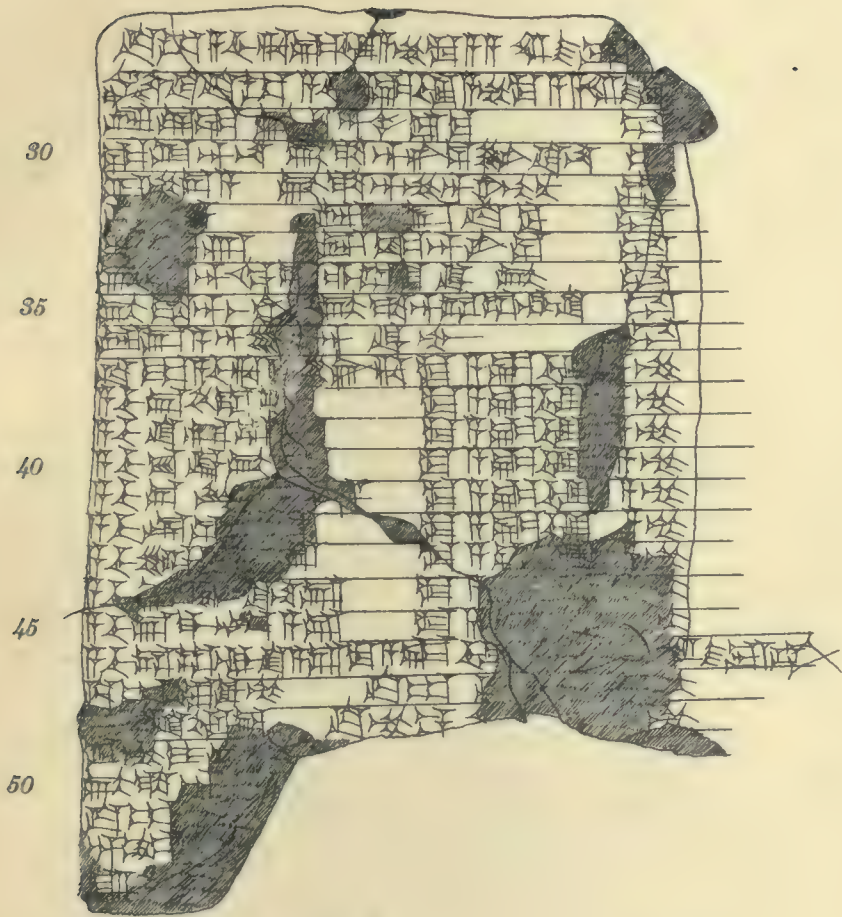
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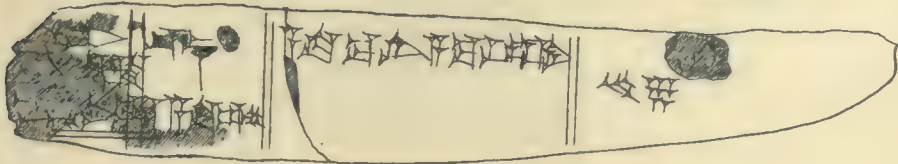
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Col. II.

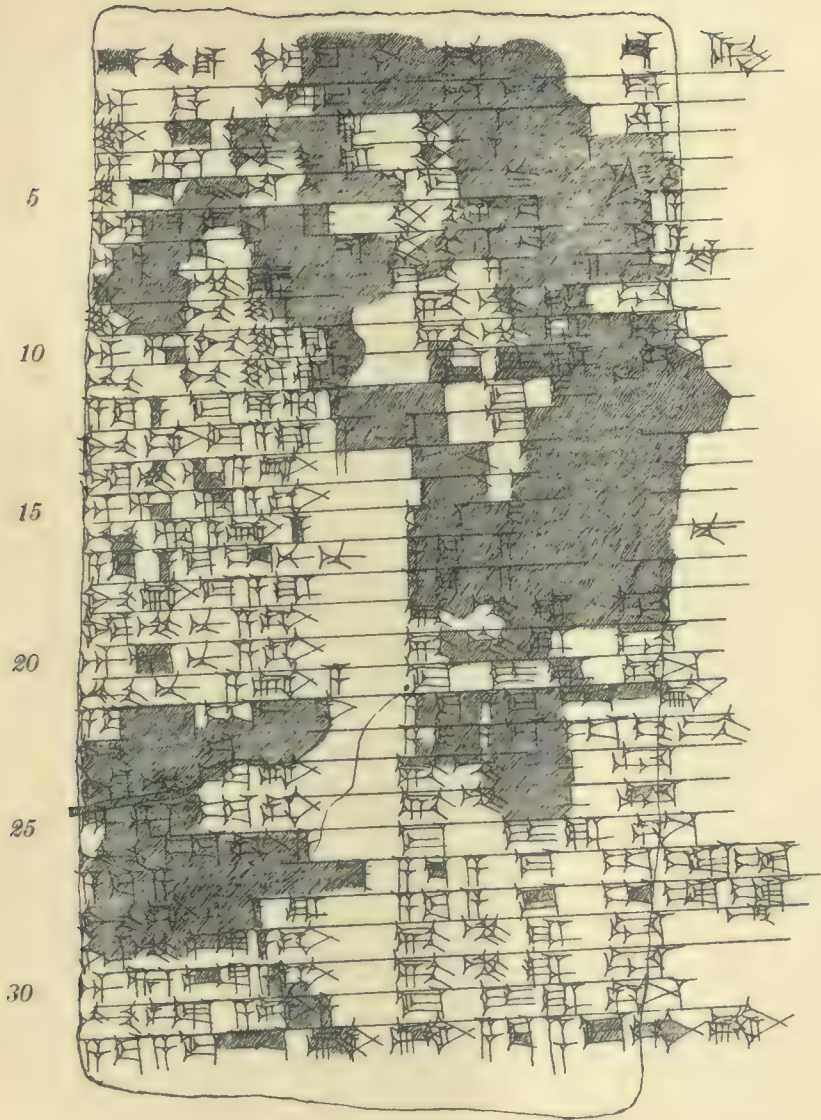
Col. III.





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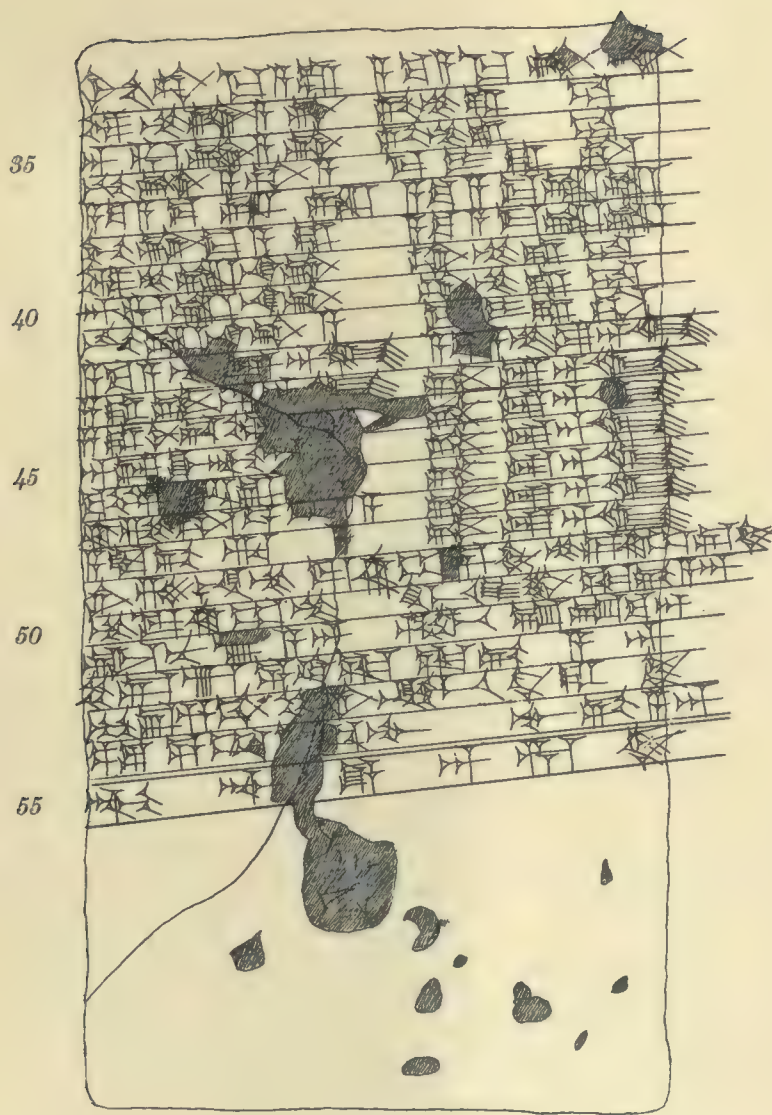
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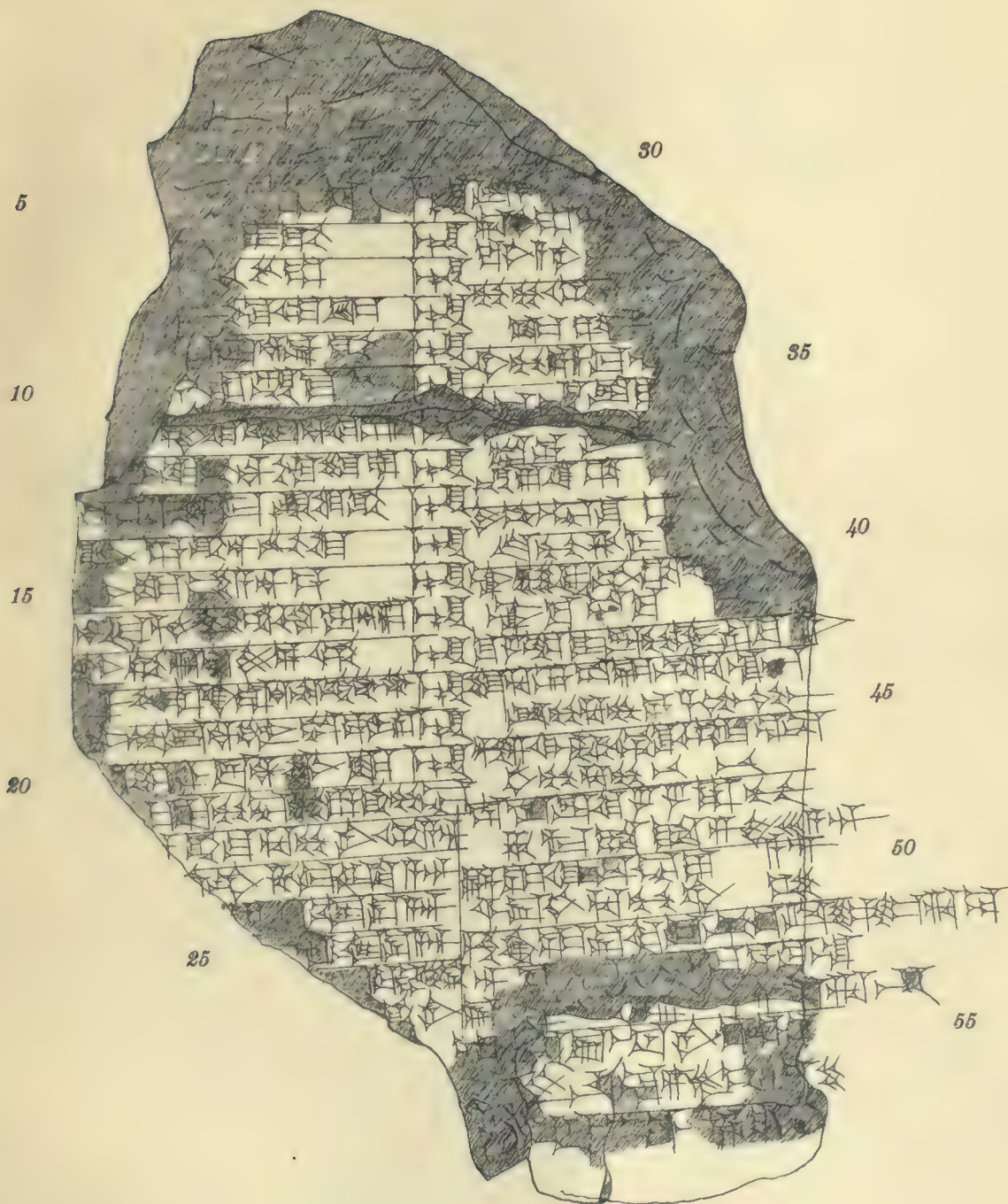


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Col. I.

Col. II.

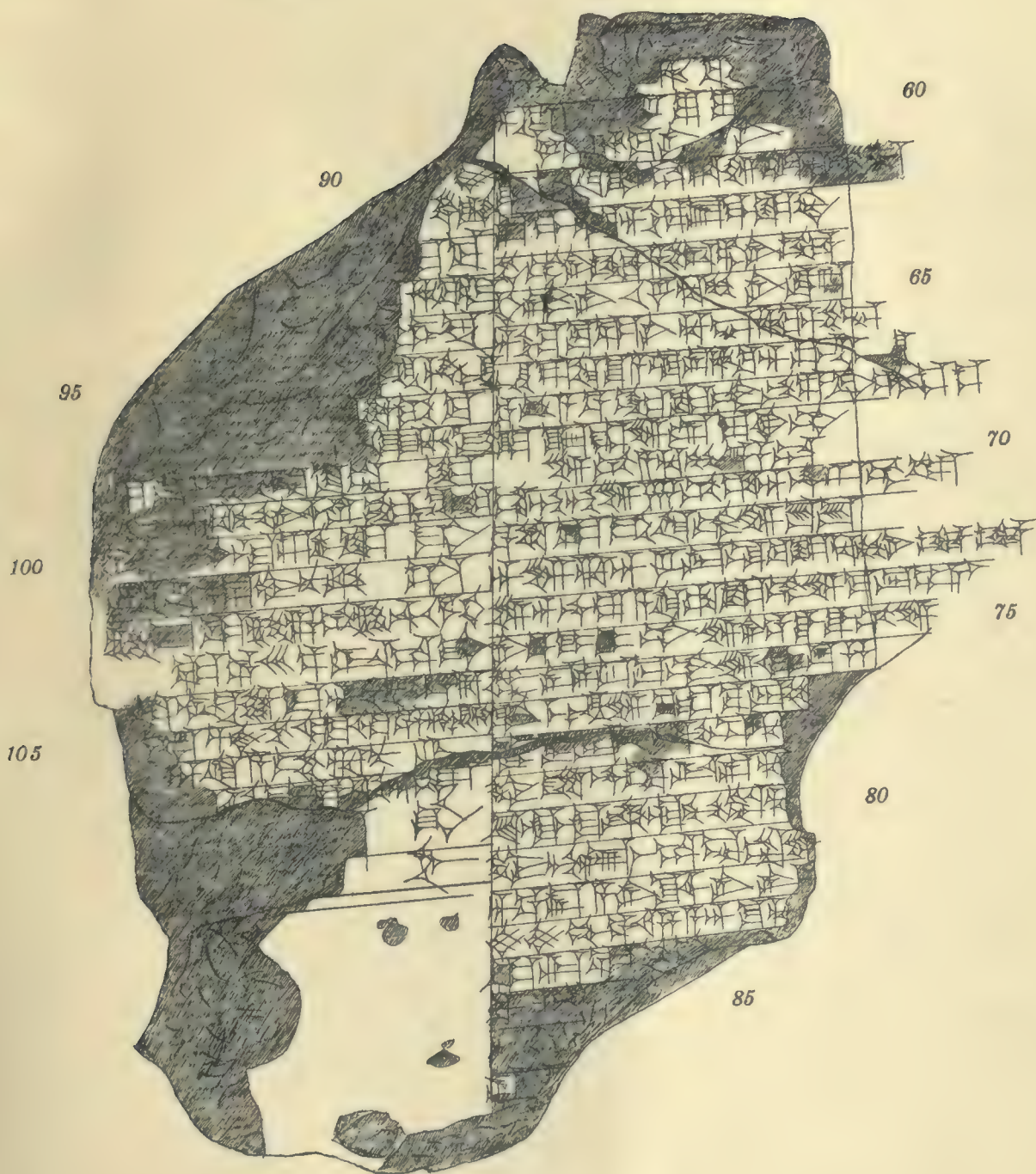


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Col. IV.

Col. III.



8

Obverse.

Col. I.

Col. II.



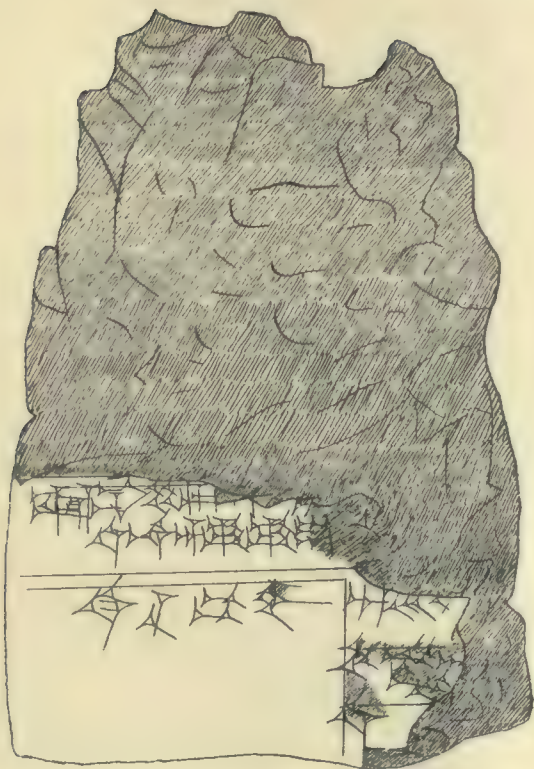
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Reverse.

Col. IV.

Col. III.



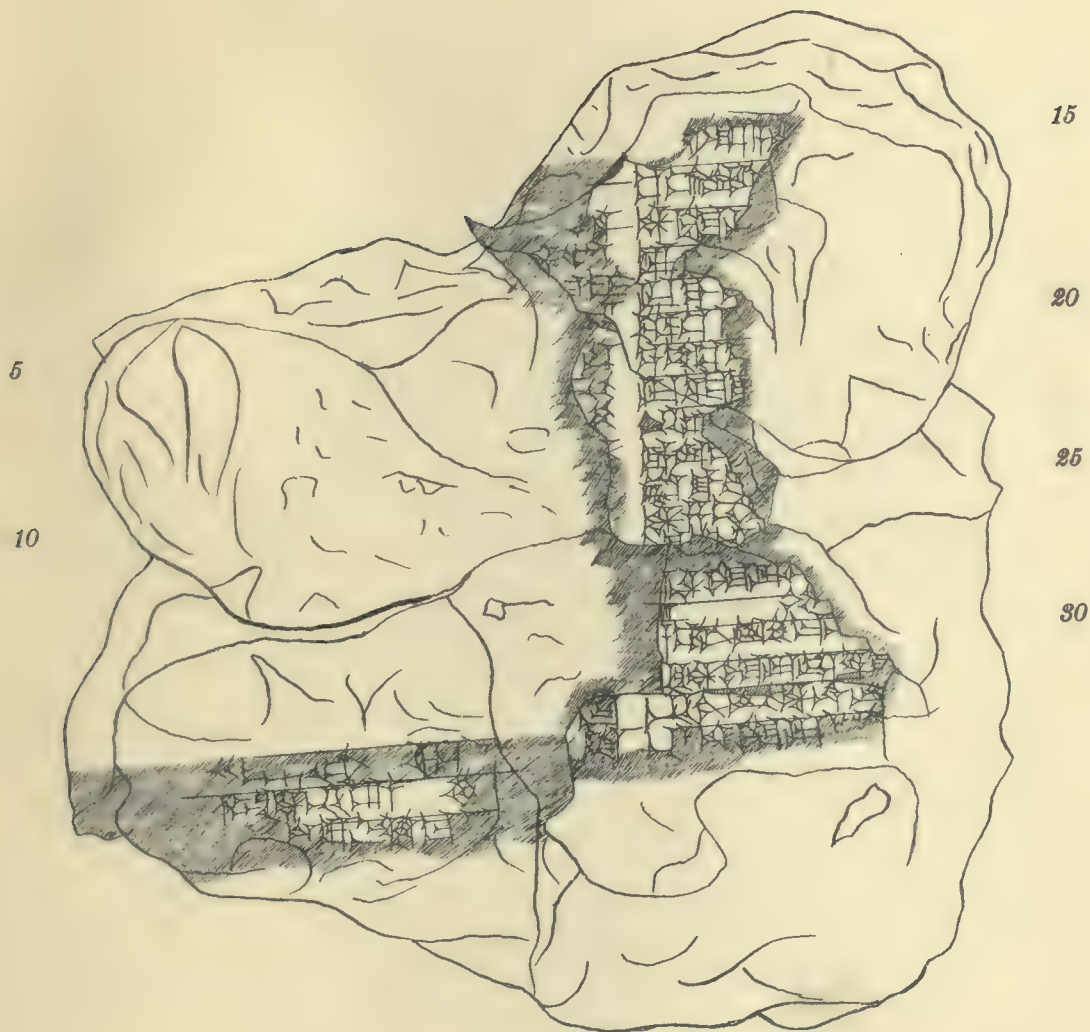
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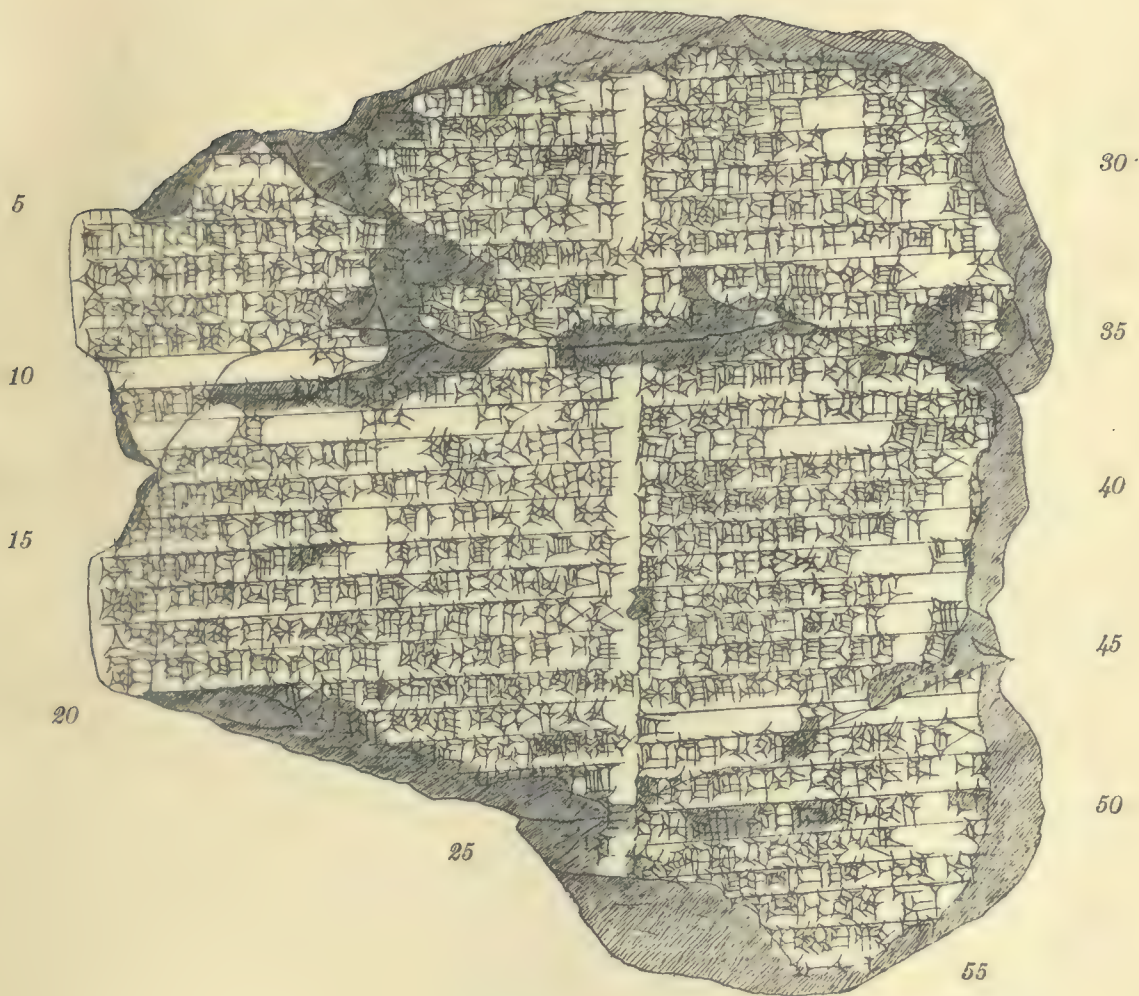


9

Reverse.

Col. IV.

Col. III.



10

Obverse.

Col. I.

Col. II.

Col. III.



10

Continued
Reverse.

Col. VI.

Col. V.

Col. IV.



11

Obverse.

Col. I.

Col. II.



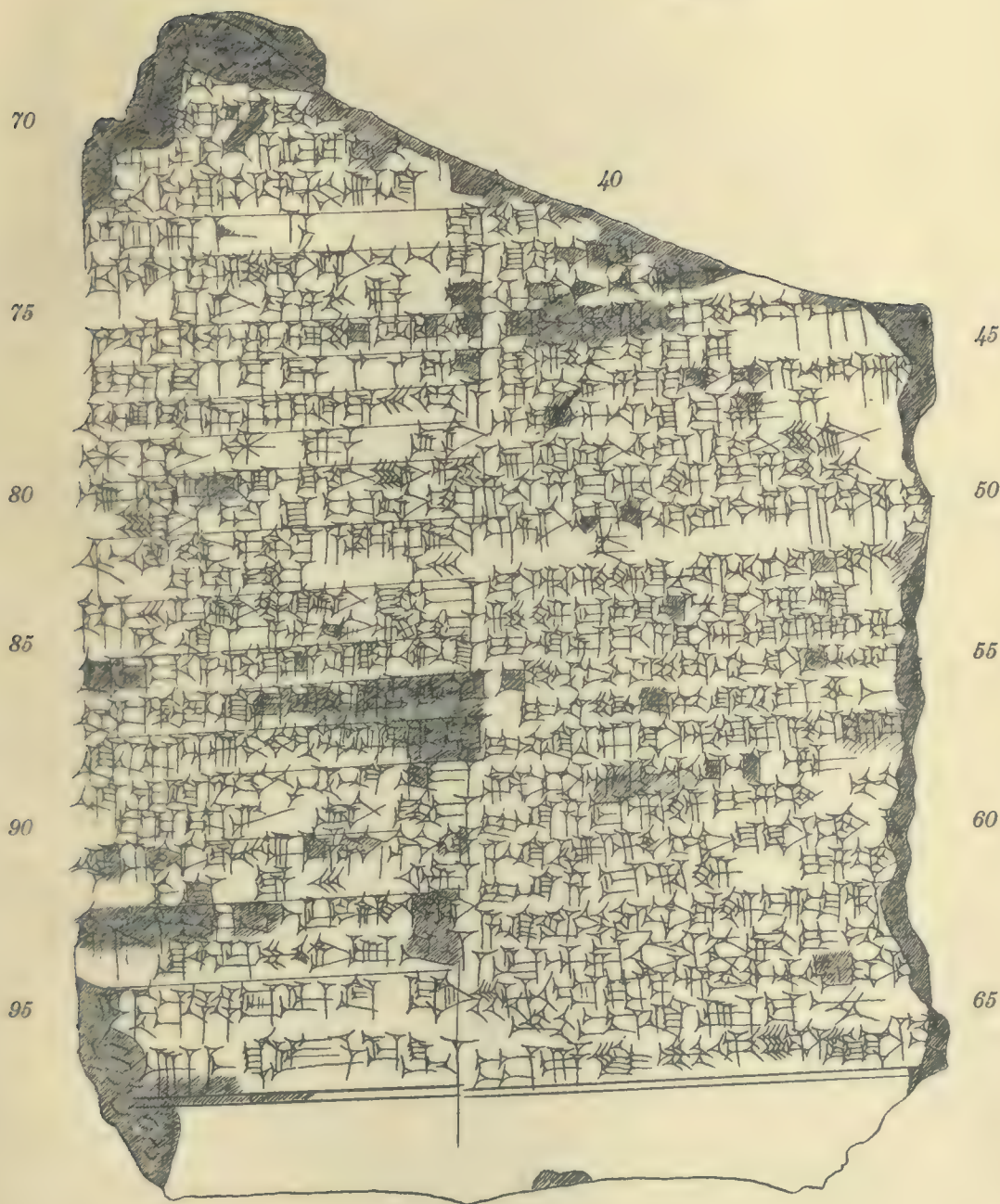
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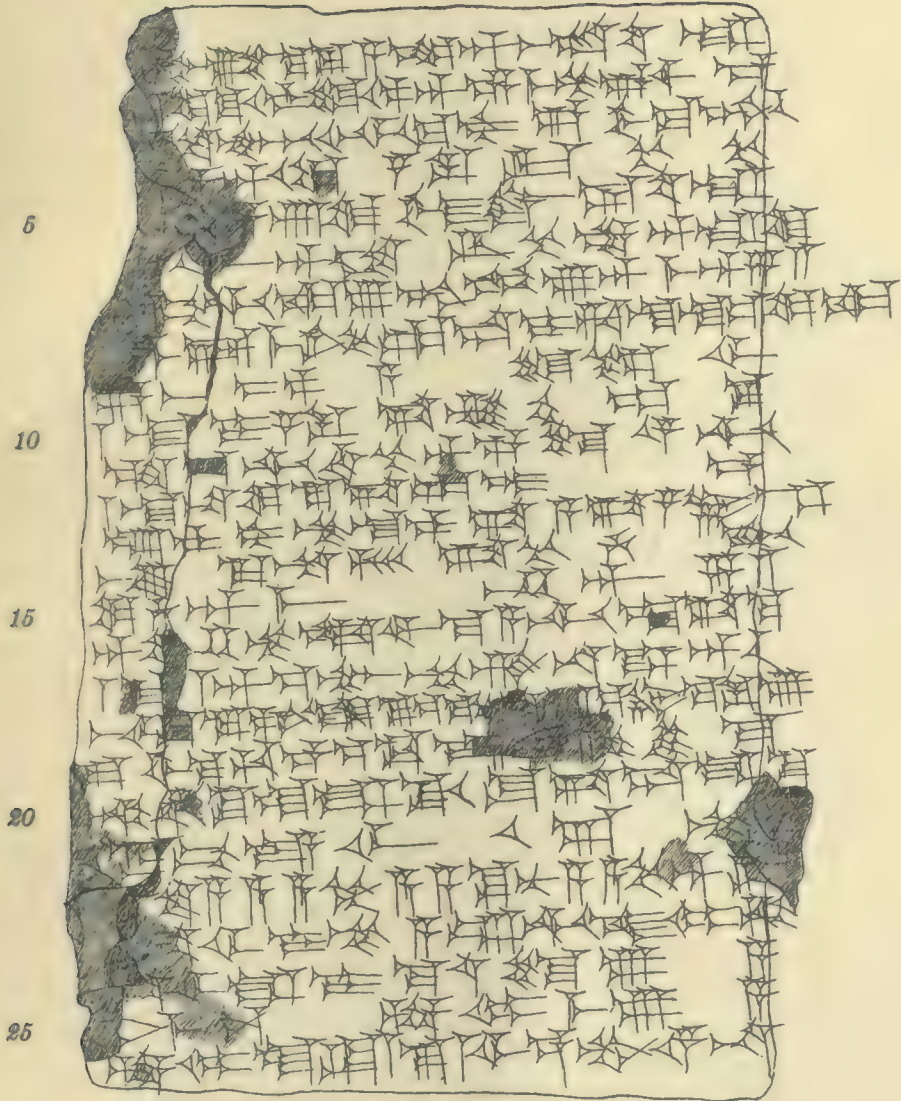
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Col. III.



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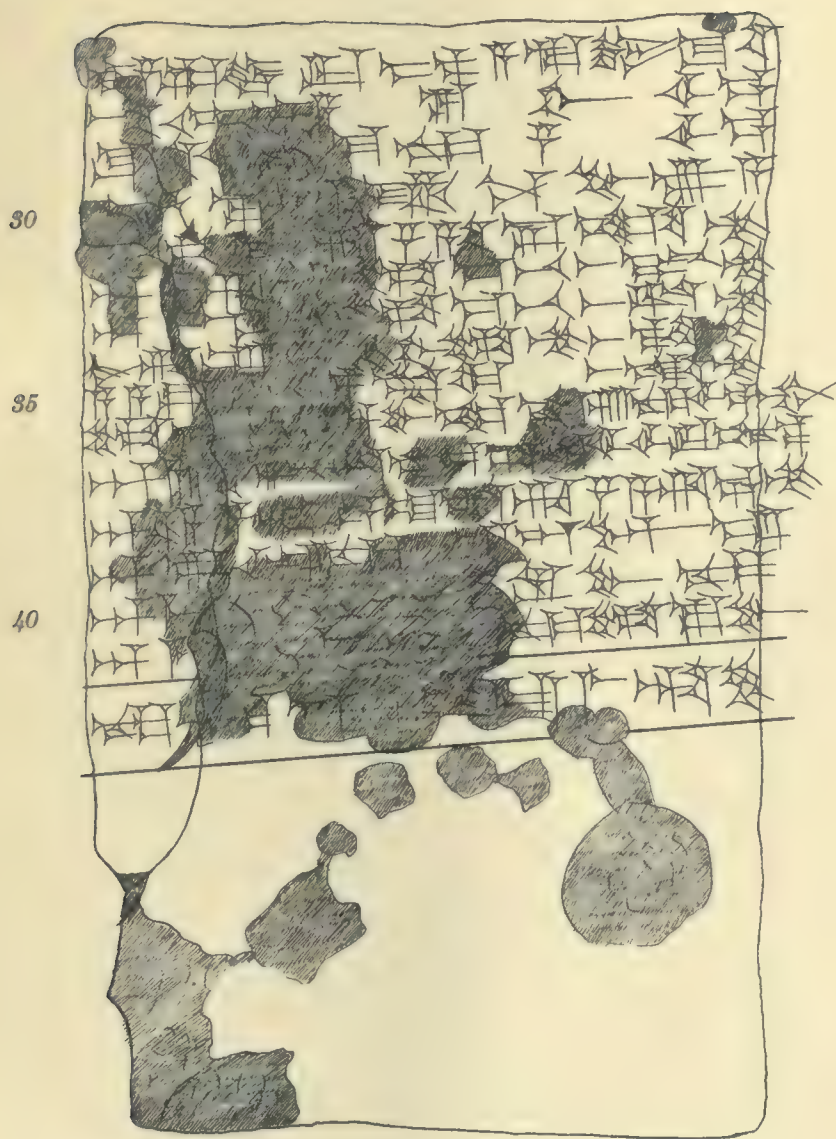
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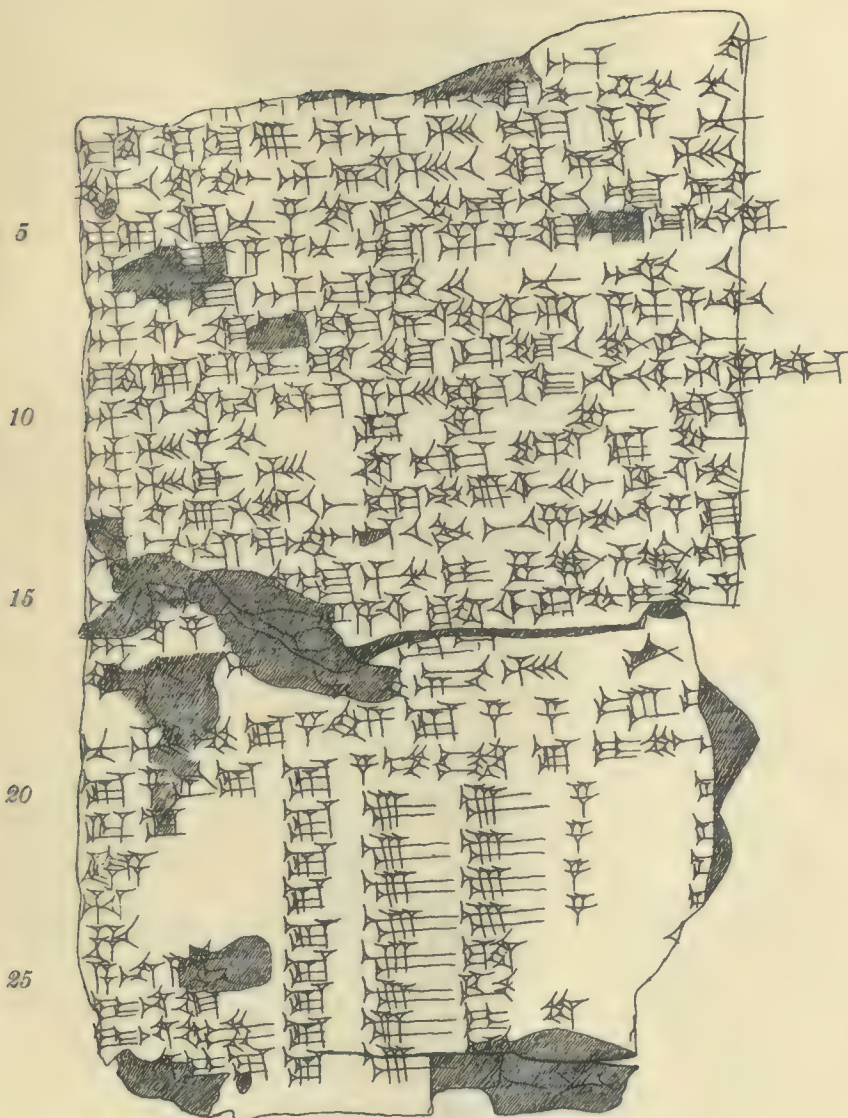
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Obverse.



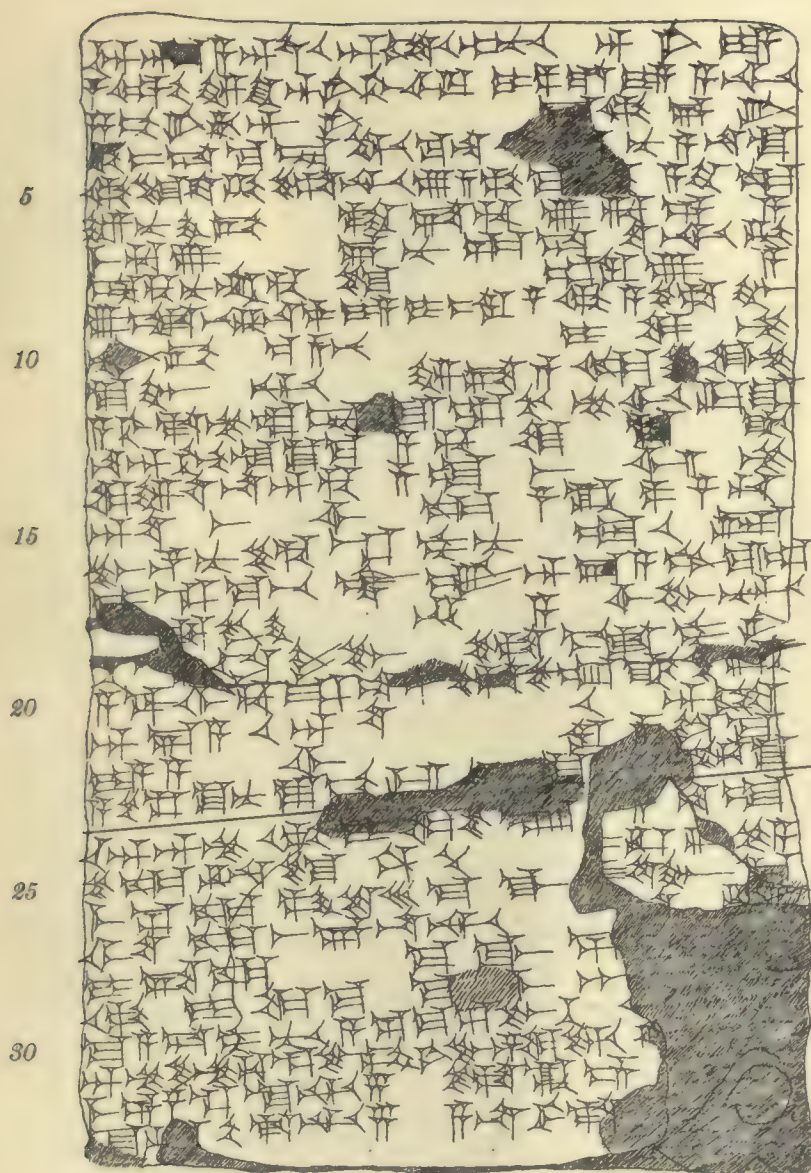
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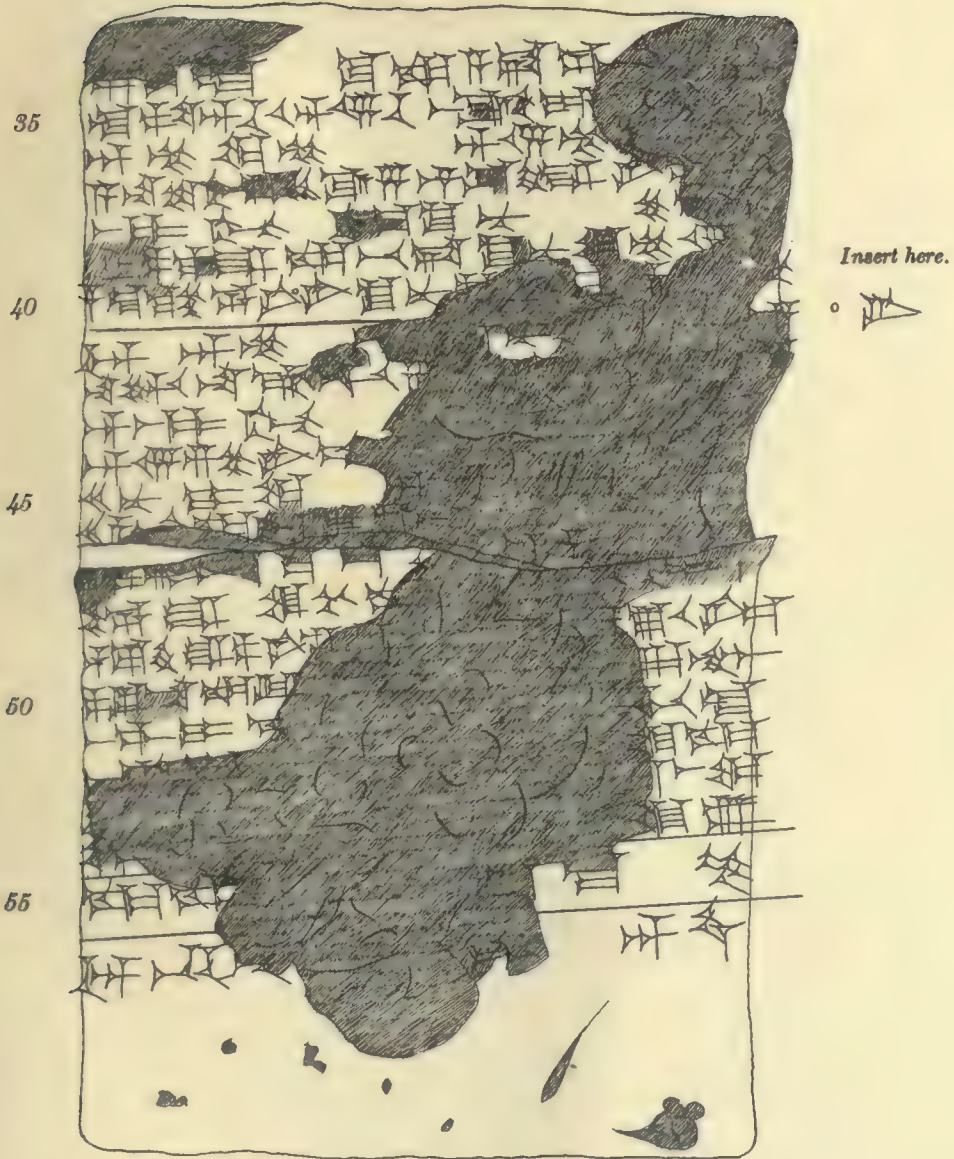
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Reverse.



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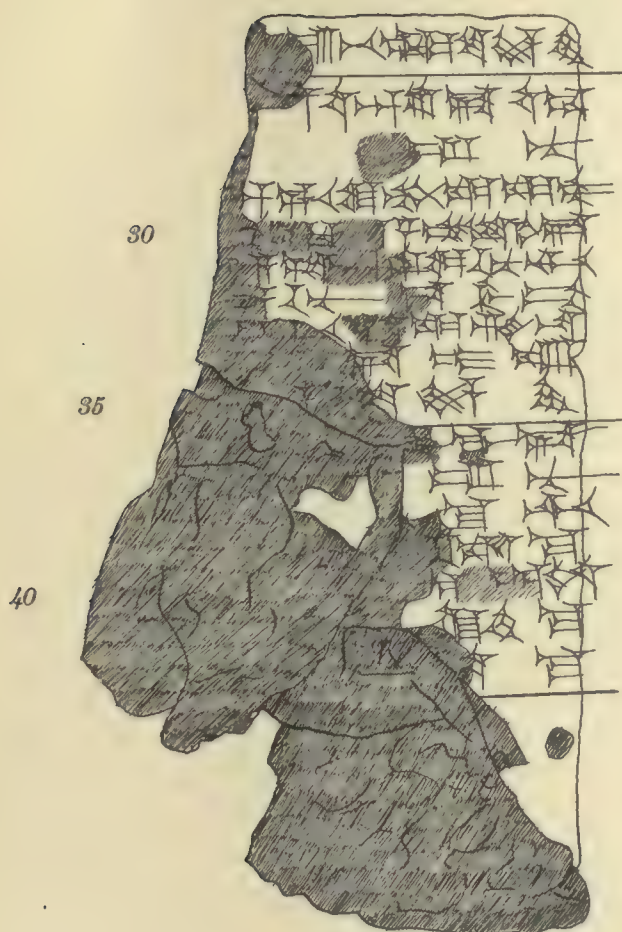
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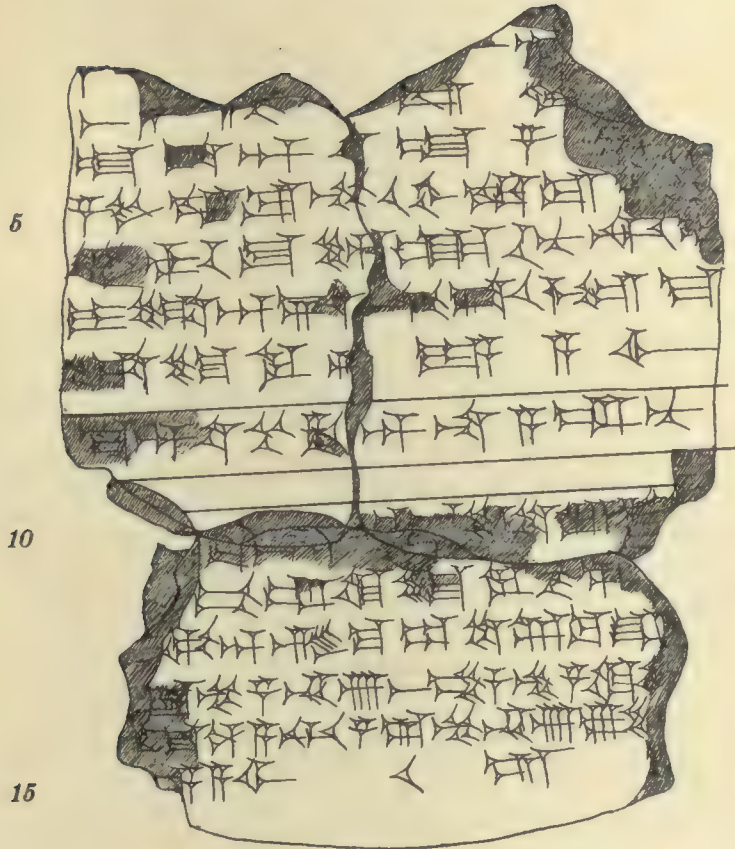
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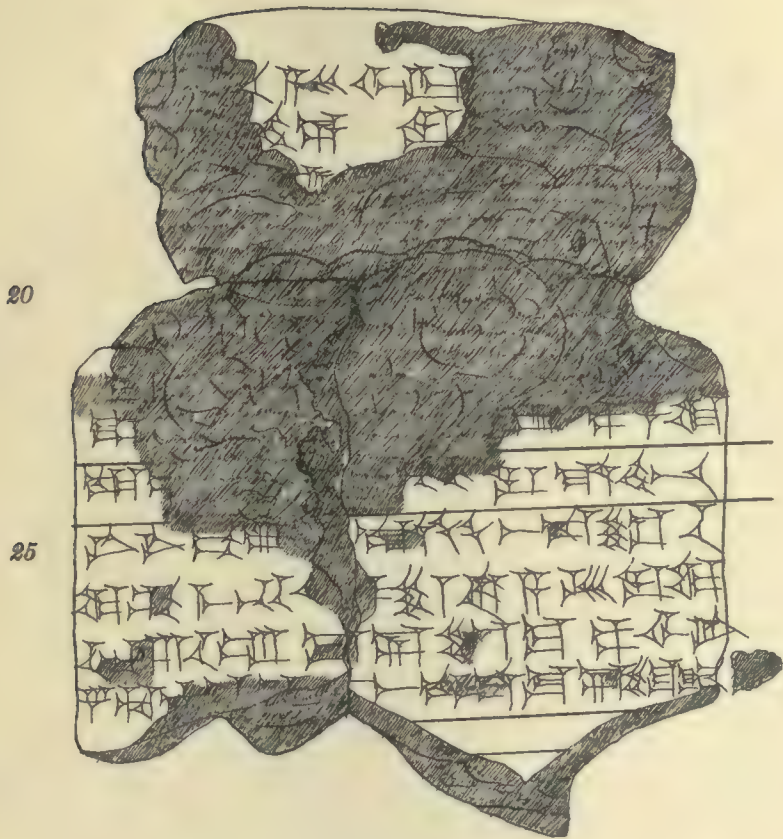
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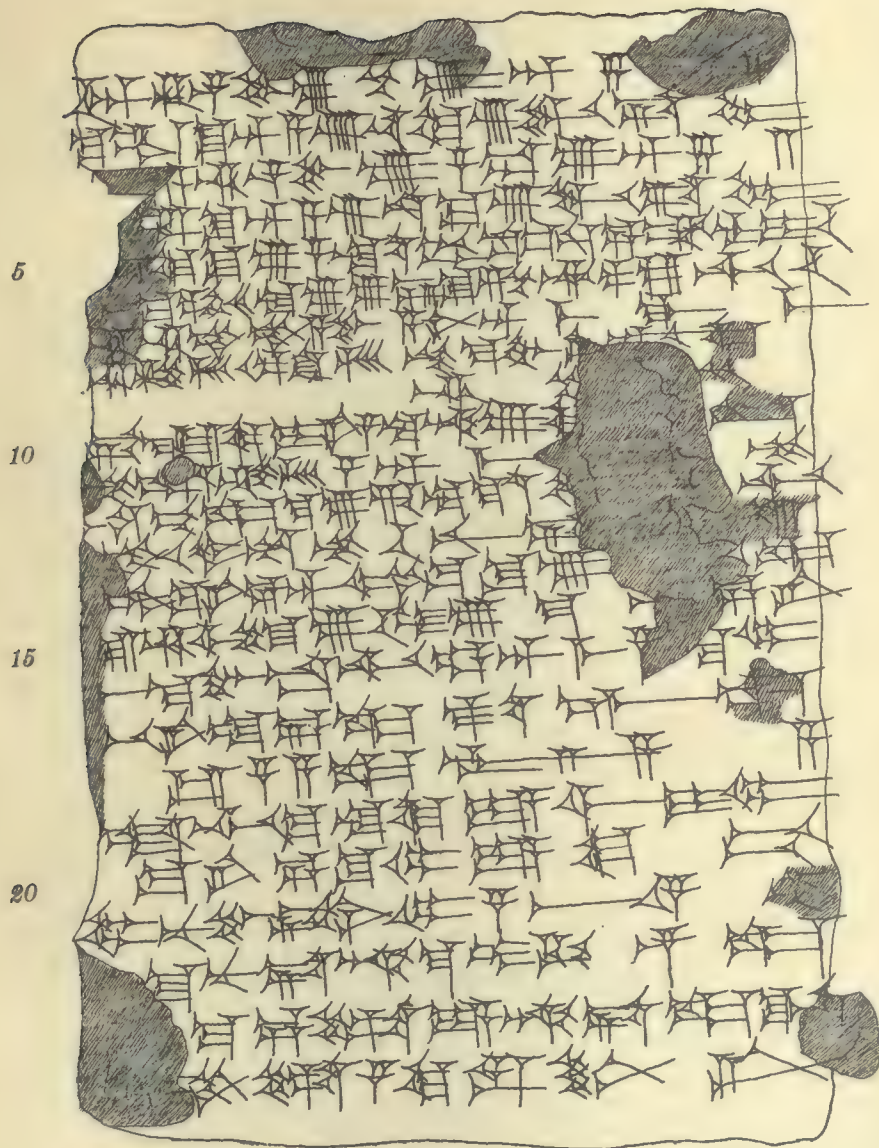
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17

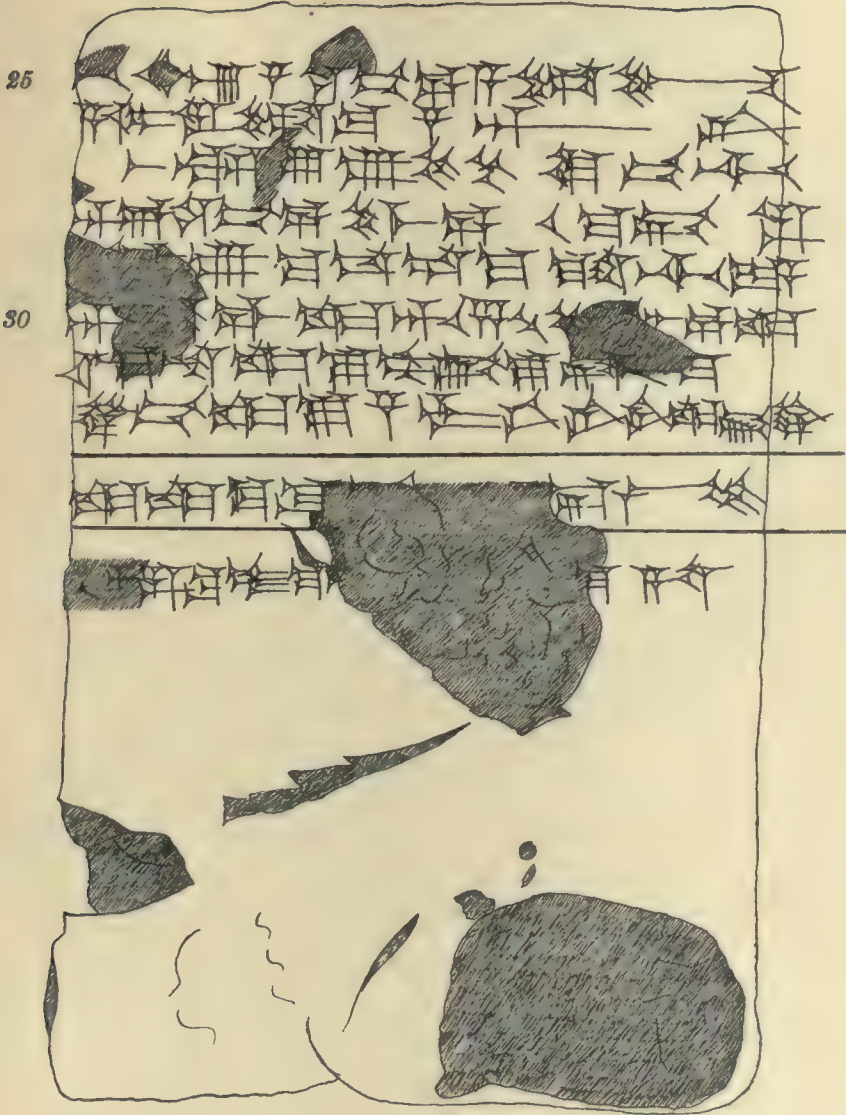
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17

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Reverse.



18

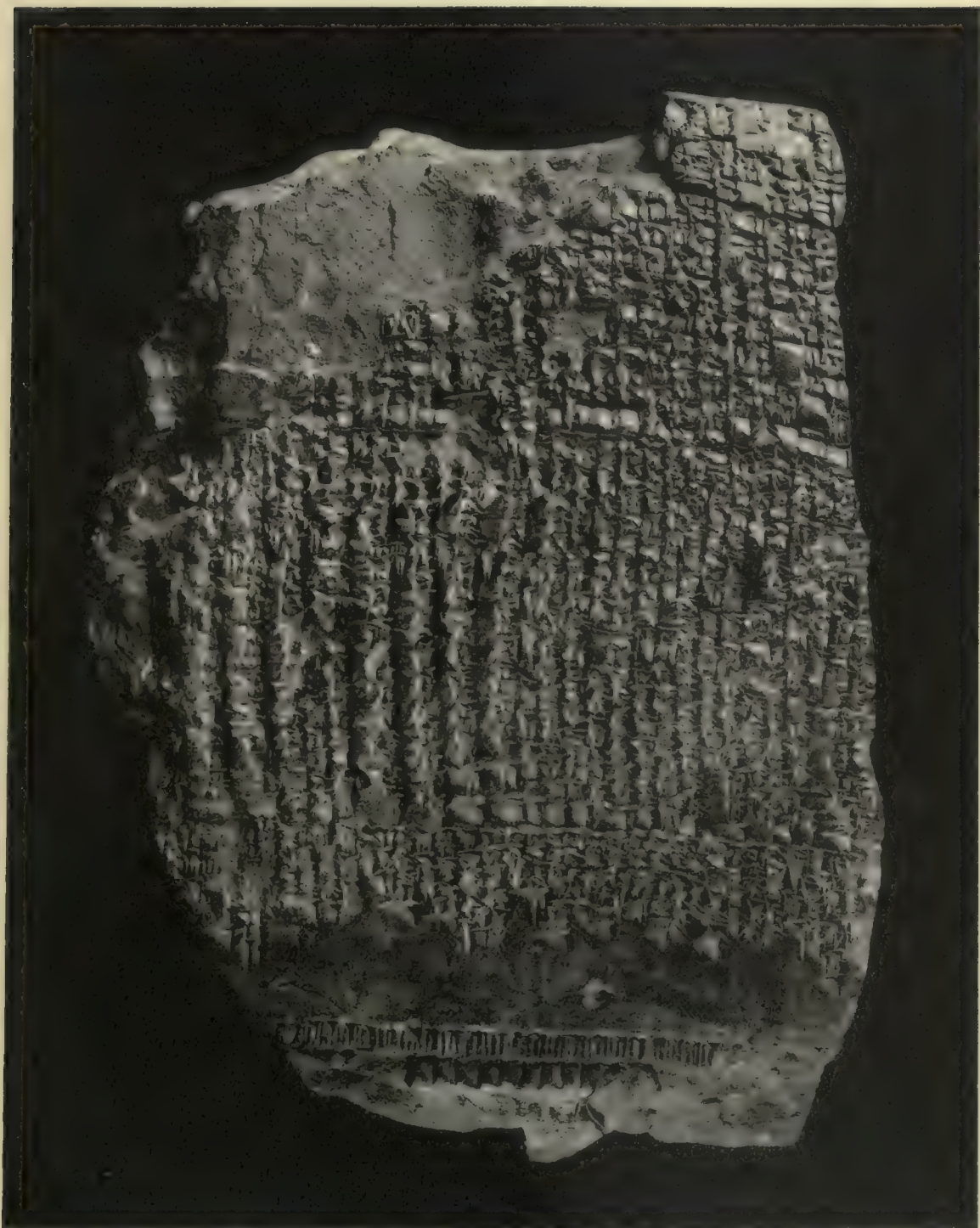
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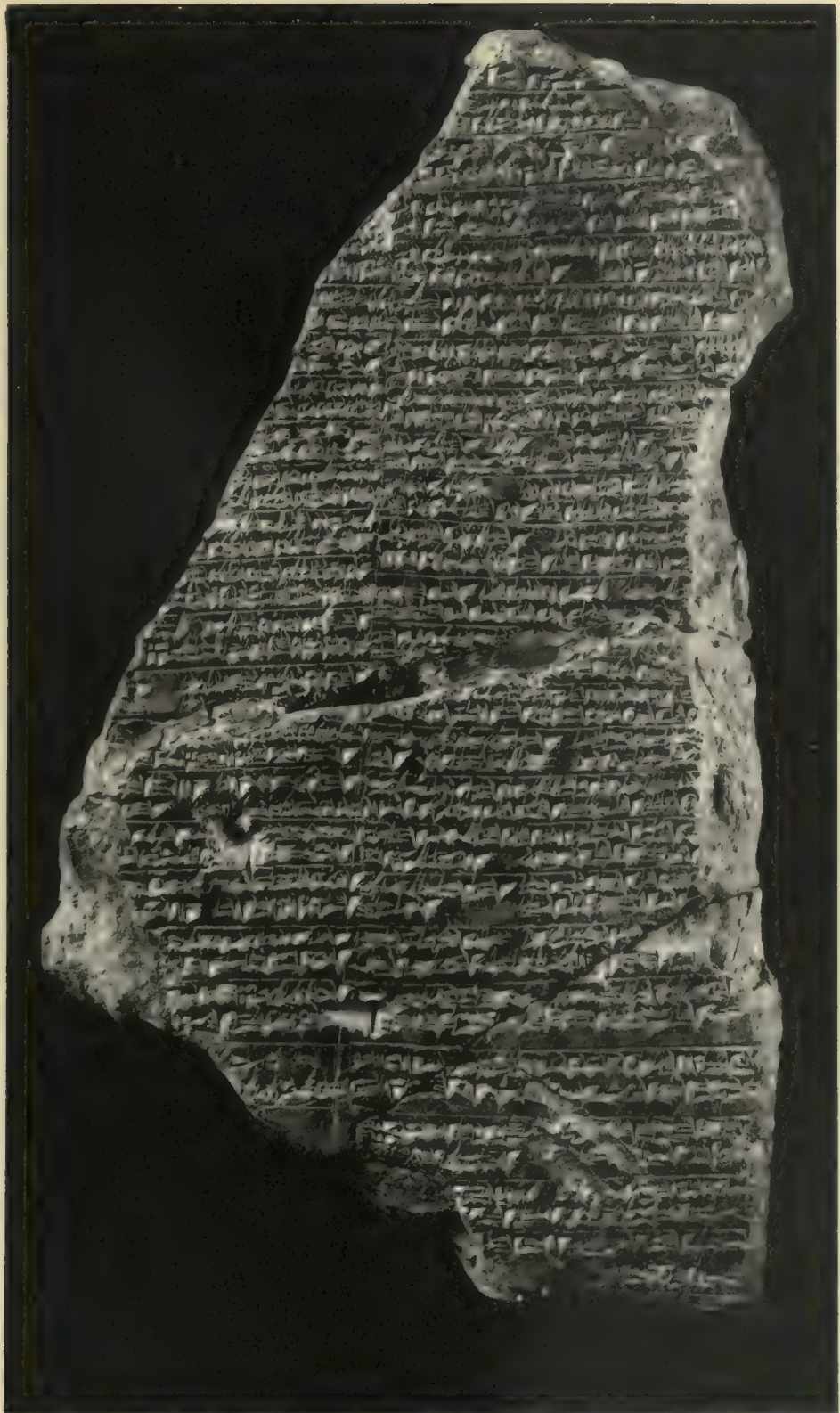
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TO INNANNA



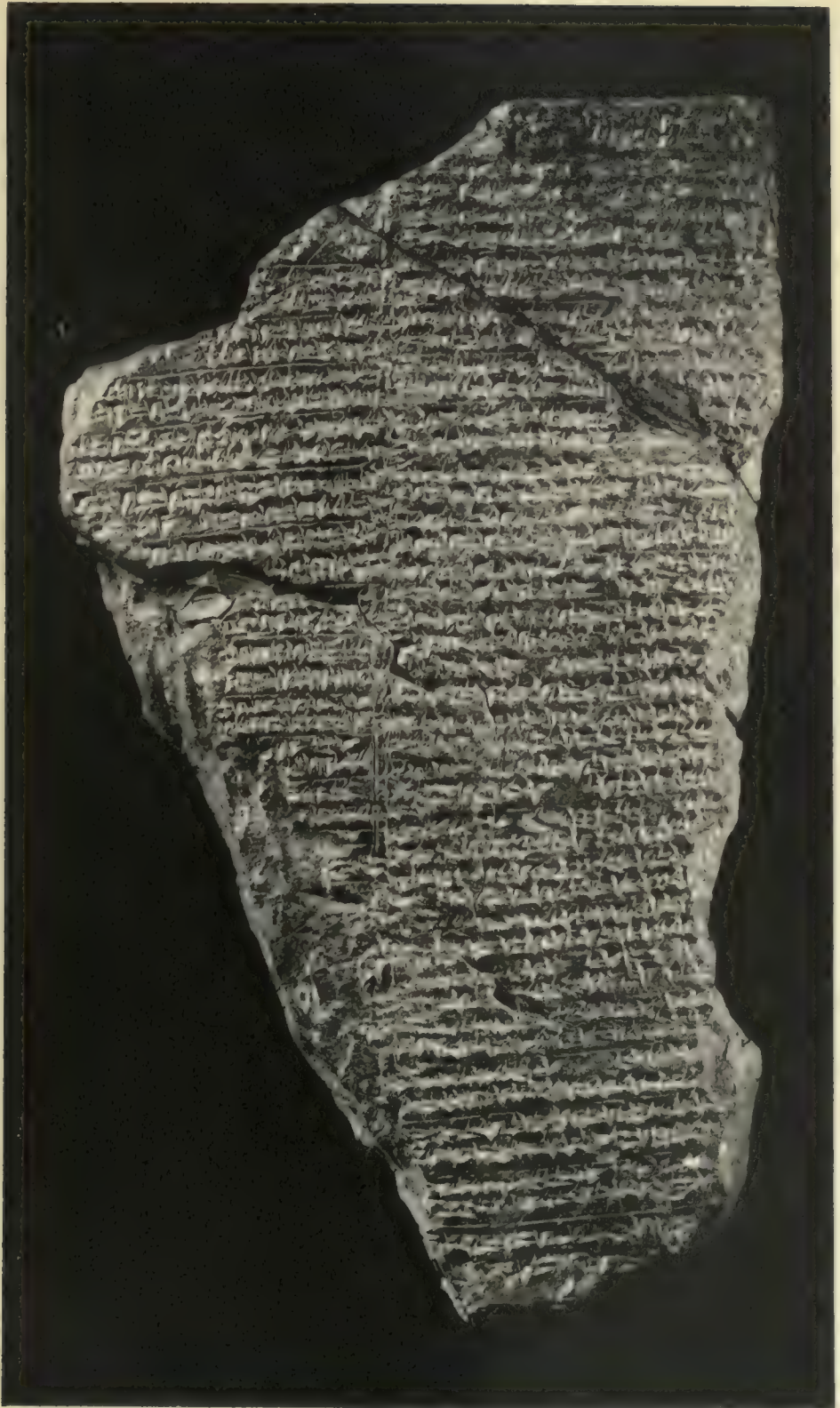
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OBVERSE

TO (G)IŠ-DAR



REVERSE

TO (G)IŠ-DAR

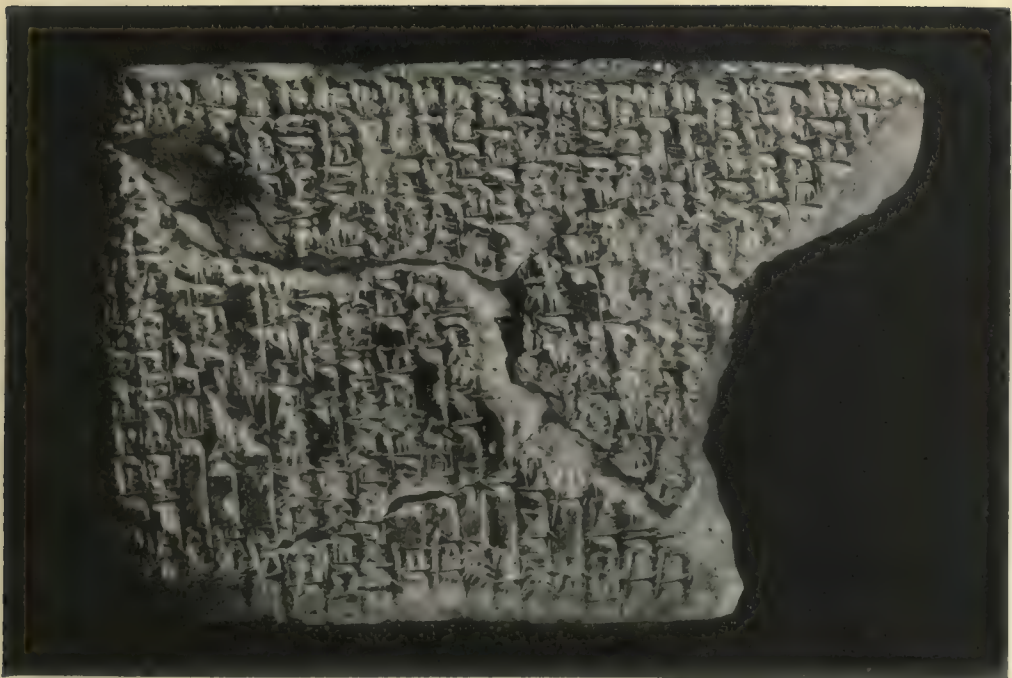


OBVERSE



REVERSE

TO NINÂ



OBVERSE



REVERSE

HYMN



OBVERSE



REVERSE

TABLET BELONGING TO INNANNA SERIES



OBVERSE



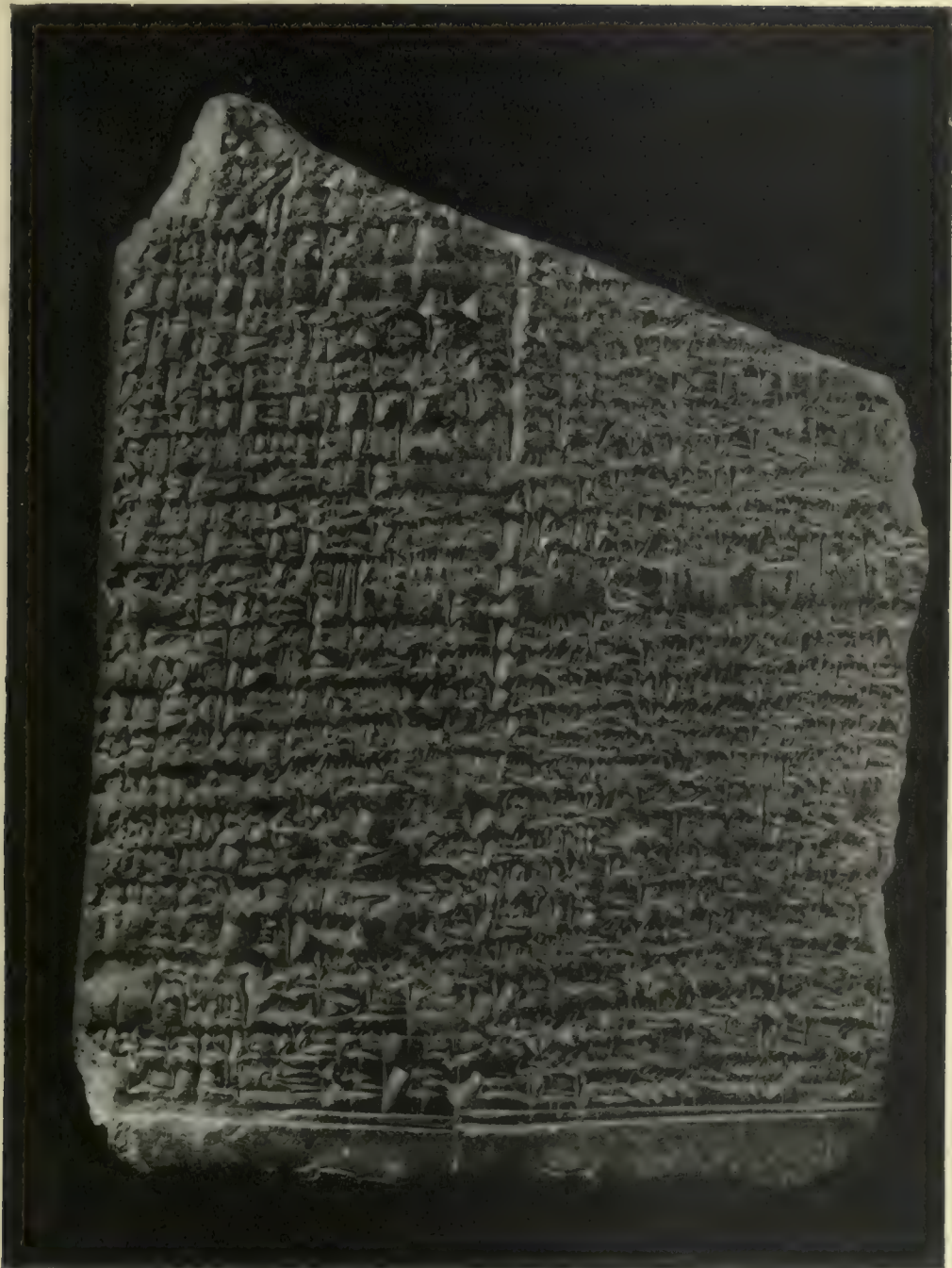
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HYMN OR PRAYER



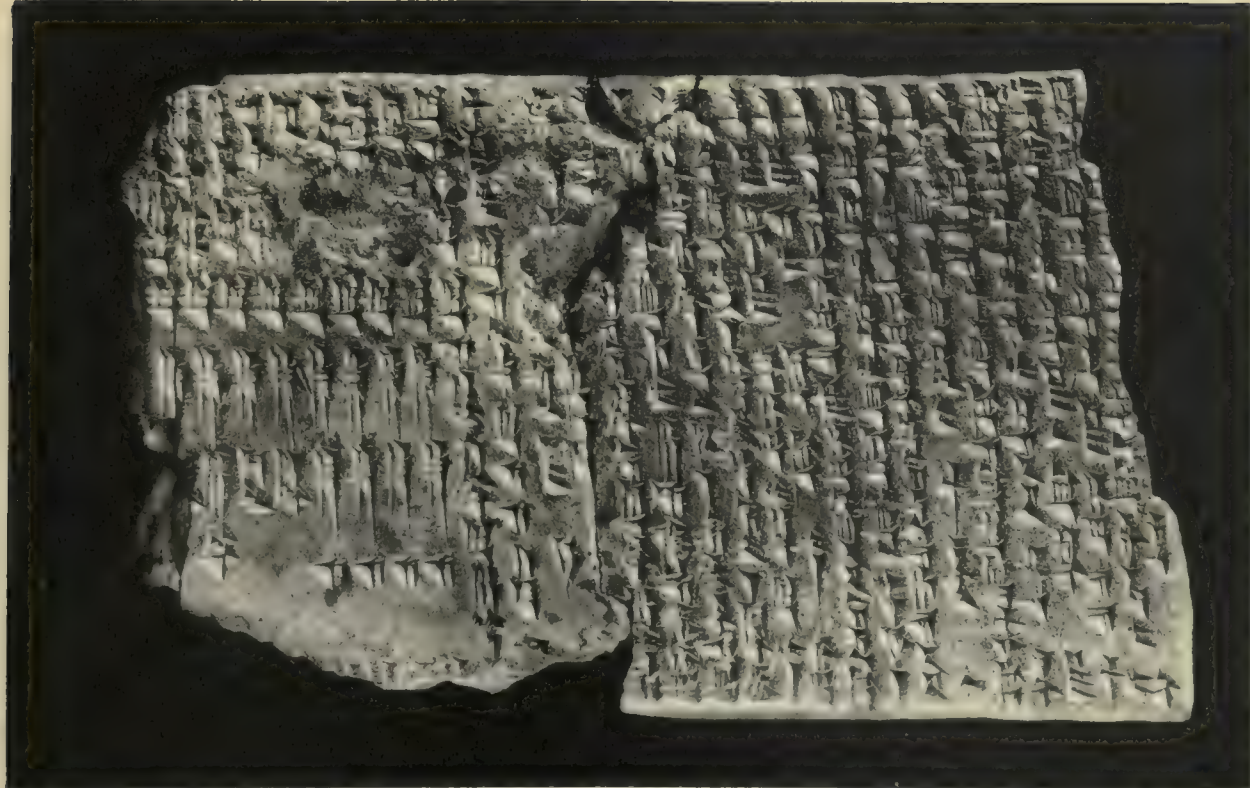
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SUMERIAN AND SEMITIC BABYLONIAN

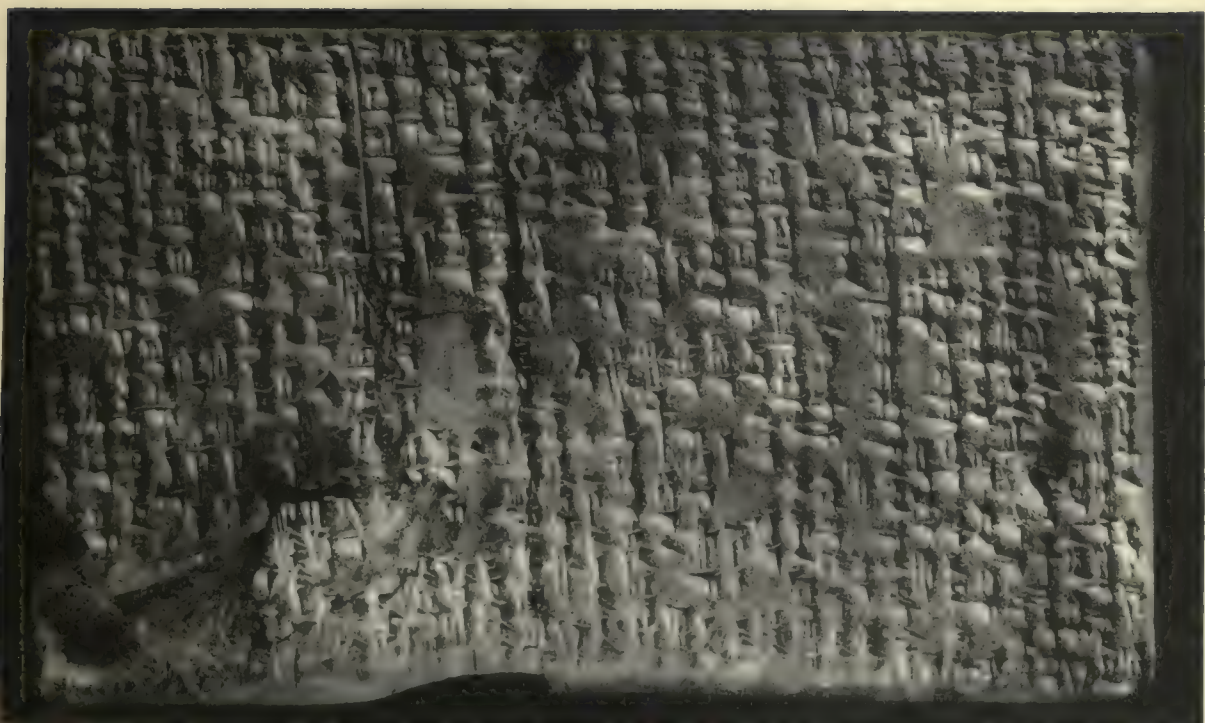


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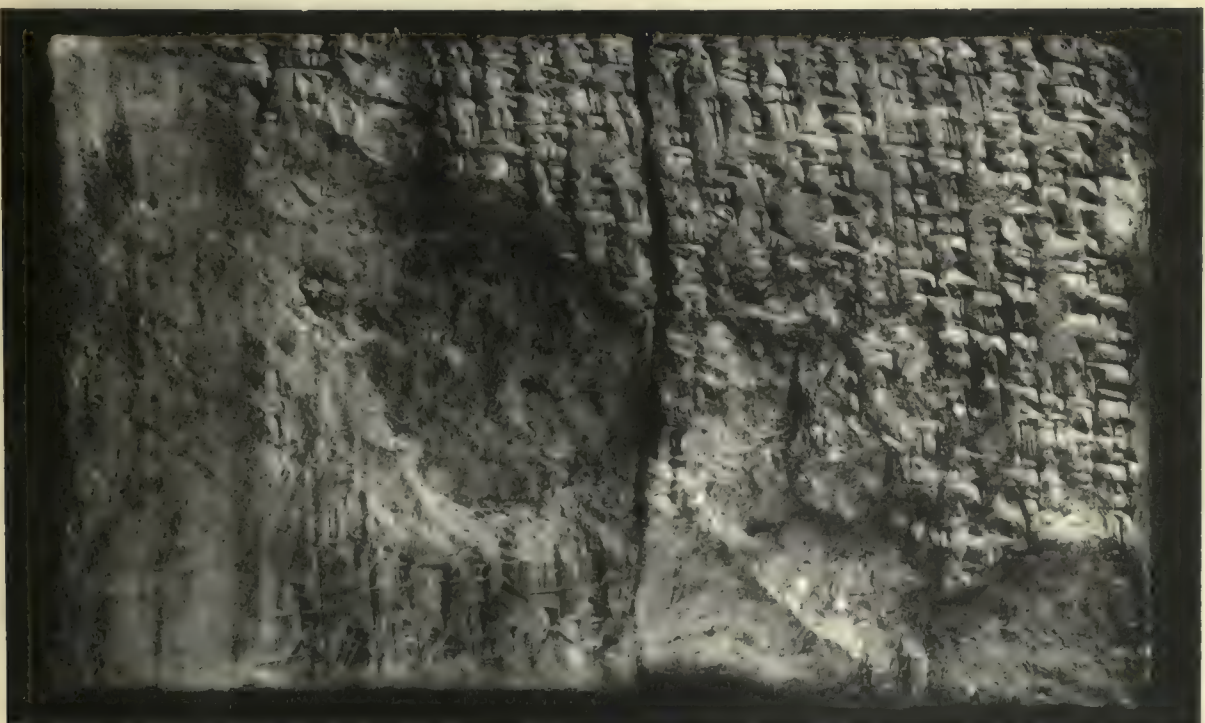


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TO ŠAMAŠ

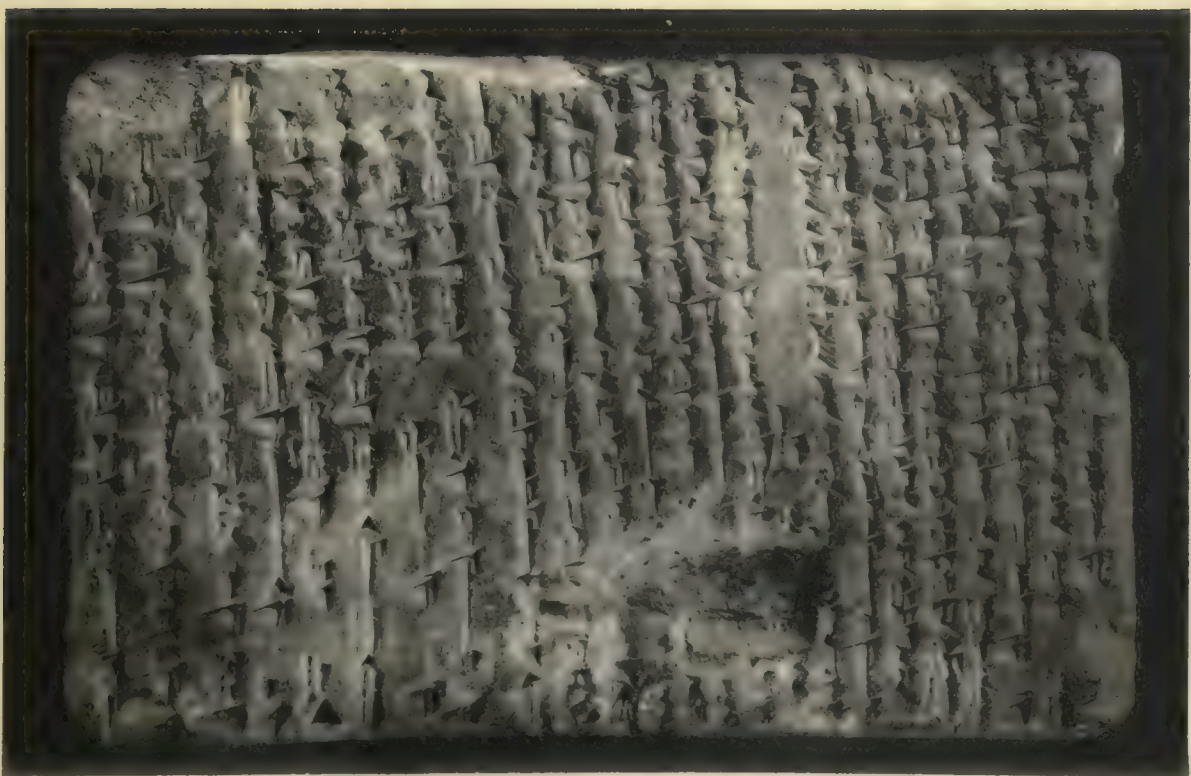


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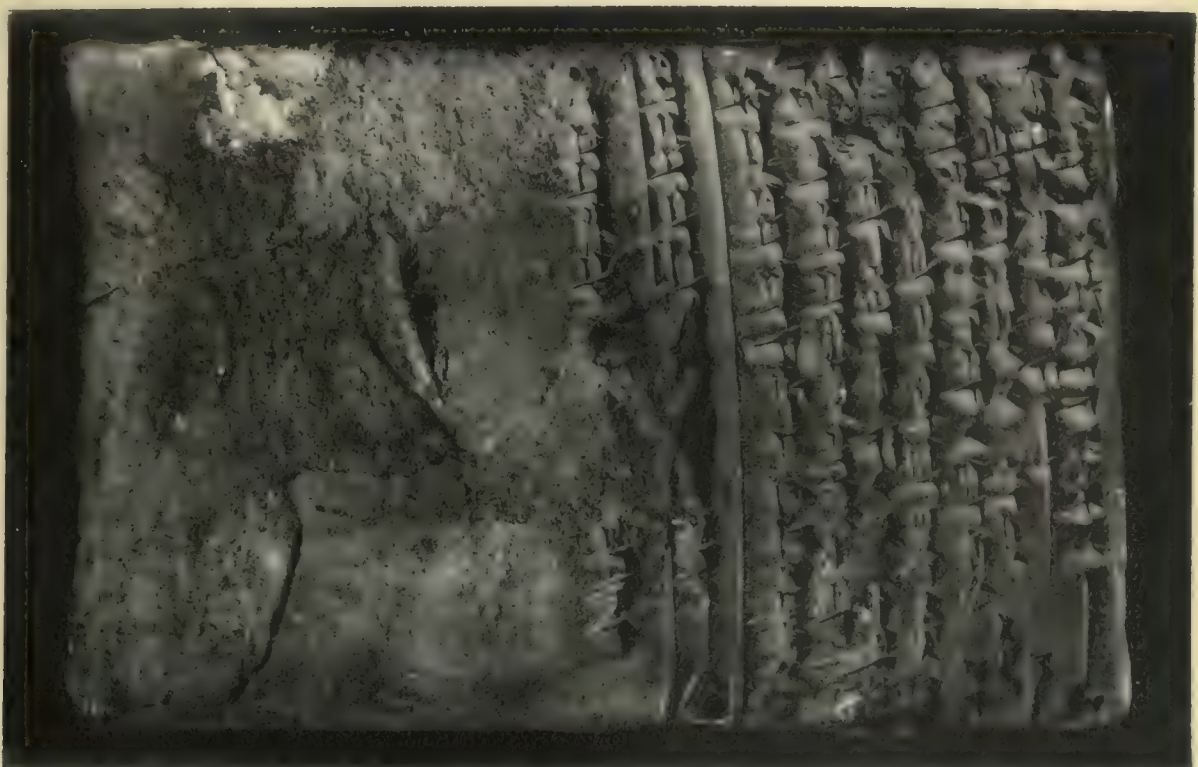


REVERSE

TO EA ŠAMAŠ AND MARDUK



OBVERSE



REVERSE

TO THE LORD, THE KING OF THE ANUNNAKI, ETC

UNIVERSITY OF PENNSYLVANIA
THE UNIVERSITY MUSEUM
PUBLICATIONS OF THE BABYLONIAN SECTION

Vol. I

No. 2

SELECTED
SUMERIAN AND BABYLONIAN TEXTS

BY

HENRY FREDERICK LUTZ
HARRISON RESEARCH FELLOW IN SEMITICS

183881
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BIBLIOGRAPHY AND ABBREVIATIONS

- AJSL *American Journal of Semitic Languages and Literatures.*
 BA *Beitrage zur Assyriologie und sem. Sprachwissenschaft.*
 BAGO Dennefeld, L.: *Babylonisch-Assyrische Geburts-Omina* (Assyriologische Bibliothek), Leipzig, 1914.
 BB Ungnad, A.: *Babylonische Briefe aus der Zeit der Hammurapi-Dynastie* (Vorderasiatische Bibliothek), Leipzig, 1914.
 BE *Babylonian Expedition of the University of Pennsylvania, Series A.*
 BMBI Barton, George A.: *Miscellaneous Babylonian Inscriptions*, New Haven, 1918.
 Br Brünnow, R. E.: *A Classified List of Cuneiform Ideographs*, Leyden, 1887.
 CPN Clay, A. T.: *Personal Names of the Cassite Period* (Yale Oriental Research Series, Vol. 1), New Haven, 1912.
 CRT Craig, J. A.: *Assyrian and Babylonian Religious Texts* (Assyriologische Bibliothek, Vol. 13, Pt. 1 and 2), Leipzig, 1895-97.
 CT *Cuneiform Texts from Babylonian Tablets in the British Museum.*
 DHWB Delitzsch, F.: *Assyrisches Handwörterbuch*, Leipzig, 1896.
 DPB Deimel, A.: *Pantheon Babylonicum* (Scripta Pontifici Instituti Biblici), Romae, 1914.
 DSG Delitzsch, F.: *Sumerisches Glossar*, Leipzig, 1914.
 EBL Lutz, H. F.: *Early Babylonian Letters from Larsa* (YBT, Vol. 2), New Haven, 1917.
 ESB Thompson, R. C.: *The Devils and Evil Spirits of Babylonia* (2 vols.), London, 1903-1904.
 HAV *Hilprecht Anniversary Volume*, Leipzig, 1909.
 HK Holma, H.: *Die Namen der Körperteile im Assyrisch-Babylonischen* (Annales Academiae Scientiarum Fennicae, Ser. B, Vol. VII), Helsingfors, 1911.
 HL Harper: *Assyrian and Babylonian Letters, belonging to the Kouyunjik Collections of the British Museum, Part I-XIV*, Chicago, 1892-1914.
 JRBA Jastrow, M., Jr.: *Die Religion Babyloniens und Assyriens* (2 vols.), Leipzig, 1905-1912.
 KAG Knudtzon, J. A.: *Assyrische Gebete an den Sonnengott für Staat und königliches Haus aus der Zeit Asarbaddons und Asurbani-pals* (2 vols.), Leipzig, 1893.

- KB Schrader, E.: *Keilinschriftliche Bibliothek* (Vols. I–VI), Berlin, 1889–1900.
- KEAT Knudtzon, J. A.: *Die El-Amarna Tafeln* (Vorderasiatische Bibliothek), Leipzig, 1915.
- KMS King, Leonard W.: *Babylonian Magic and Sorcery*, London, 1896.
- LSS Behrens, E.: *Assyrisch-Babylonische Briefe kultischen Inhaltes aus der Sargonidenzeit* (Leipziger Semitistische Studien, II, 1), Leipzig, 1906.
- KM KÜchler, F.: *Beiträge zur Kenntnis der Assyrisch-Babylonischen Medizin* (Assyriologische Bibliothek, Vol. 18), Leipzig, 1904.
- MAD Muss-Arnold, W.: *A Concise Dictionary of the Assyrian Language*, Berlin, 1905.
- Maqlu Tallquist, Knut L.: *Die Assyrische Beschwörungsserie Maqlu*, *Acta Societatis Scientiarum Fennicae*, Tom. XX, No. 6, 1895.
- MSAI Meissner, B.: *Seltene Assyrische Ideogramme*, Leipzig, 1909.
- OBW Barton, G. A.: *The Origin and Development of Babylonian Writing*, Leipzig, 1913.
- PBS University of Pennsylvania: *The Museum Publications of the Babylonian Section* (New Series).
- PPN Pöbel, A.: *Die Sumerischen Personennamen zur Zeit der Dynastie von Larsam und der ersten Dynastie von Babylon*, Breslau, 1910.
- IV R Rawlison, H.: *The Cuneiform Inscriptions of Western Asia*, Vol. IV.
- RCL Radau, H.: *Letters to Cassite Kings from the Temple Archives of Nippur*, BE Vol. XVII, part I, Philadelphia, 1908.
- SBR Frank, C.: *Studien zur Babylonischen Religion*, Strassburg, 1911.
- SHG Schollmeyer, A.: *Sumerisch-Babylonische Hymnen und Gebete an Šamaš* (Studien zur Geschichte und Kultur des Altertums), Paderborn, 1912.
- SS Scheil, V.: *Une saison de fouilles à Sippar*, Le Caire, 1902.
- UBL Ungnad, Arthur: *Babylonian Letters of the Hammurapi Period* (PBS VII), Philadelphia, 1915.
- ZA *Zeitschrift für Assyriologie*.
- ZB Zimmern, H.: *Beiträge zur Kenntnis der babylonischen Religion: die Beschwörungstafeln Šurpu; Rituallafeln für den Beschwörer, Wahrsager und Sänger*, Leipzig, 1896–99.
- ZDMG *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.

PREFACE

Under the title "Selected Sumerian and Babylonian Texts" appear in the present volume ninety-five letters, Sumerian and Semitic codes of laws, a medical text, hymns, prayers and incantations. To these texts have been added a few literary school texts.

This medley of so widely different texts needs an explanation. It was occasioned by the fact that the epistolary material offered here completed the publication of all the letters owned by the University Museum, with the exception of a small number of very fragmentary letters of the Cassite period, the condition of which would have made their publication worthless. I decided therefore to publish with these letters all such literary texts which had not yet been assigned to scholars. All the incantation texts in the possession of the Museum have been copied by me and are incorporated in this volume. But also the number of these texts proved to be too small and I have added on this account all such material that would insure the interest of the Assyriologist. The volume thus presents a considerable variety of texts, a variety, generally not favored with text editions, that was caused by the shortage of epistolary and incantatory texts.

I take this opportunity to express my thanks to Professor Morris Jastrow, Jr., for many helpful suggestions and criticisms. To Professor Jastrow I owe particularly the correct reading and the meaning of the heretofore enigmatic reading of *Ē-nu-ru*, *Ē-nu-sub* or *Ē-nu-šub*. The reasons for his reading

Ē-nu-šub = "House of exorcism" Professor Jastrow will submit in the forthcoming number of the *Journal of the American Oriental Society*. My thanks are also due to the Director of the University Museum, Dr. George B. Gordon, for many courtesies during the preparation of this work.

H. F. LUTZ.

PHILADELPHIA, PA., July 16, 1919.

TRANSLATIONS

I

No. 108

A PRAYER TO MARDUK DURING AN ECLIPSE OF THE MOON

OBVERSE

<p>[<i>anaku</i>] ^{ilu}<i>Šamaš-šum-ûkin</i> [<i>mâr</i> <i>ili-šu</i>] [<i>ša ilu-šu</i>] ^{ilu}<i>Marduk</i> ^{ilâ}<i>Ištari-šu</i> ^{ilâ}[<i>Šarpanitum</i>] [<i>ina lumun</i>¹] ^{ilu}<i>atali</i> ^{ilu}<i>Sin</i> <i>ša ina arbi</i> <i>Kislimu ûmi 10-[kam² išakna^(na)]</i></p> <p>[<i>lumun</i>] <i>idâti</i>^{meš} <i>ittê</i>^{meš} <i>limnâti</i>^{meš} <i>la</i> <i>îbâtî</i>^{meš} [<i>ša ina</i>] <i>ekalli-ia û mâti-ia ibašâ-a</i></p> <p>[<i>pal</i>]-<i>ha-ku ad[-ra]-ku</i> [<i>û šu</i>]-<i>ta-du-</i> <i>ra-ku</i>² [<i>inalib</i>]-<i>bi-ia damiqtu rabiti û mati-ia</i></p> <p><i>a-na-ša(?) -a-ra(?) a-na</i> [<i>i-na k</i>]-<i>bi-ti-ka šir-ti</i> [<i>lu</i>]-<i>ub-luṭ lu-uš-lim-ma⁴ lu-uš-tam-</i> <i>mar ilu-ut-ka</i> [<i>e</i>]-<i>ma ú-ša-am-ma-ru lu-uk-šu-ud</i> [<i>šu</i>]-<i>uš-kin kit-ti ina pi-ia</i> [<i>šub</i>]-<i>ši a-mat damiqtu^(tu) ina lib-bi-ia</i> <i>ti-ru û na-an-za-za liq-bu-ú damiqtu^(tu)</i></p> <p>[<i>ili</i>]-<i>ia li-iṭ-ziṭ ina imni-ia</i></p> <p>^{ilâ}<i>Ištari-ia liṭ-ziṭ ina šumêli-ia</i></p>	<p>I, Shamash-shum-ukin, the son of his god, whose god is Marduk, whose god- dess is Sarpanitum, in the evil of an eclipse of the moon which has taken place in the month Kislimu, on the tenth day, in the evil of the powers, of the signs, evil and not good, which are in my palace and my country, I fear, I tremble and I am cast down in fear! In my heart great grace and my country I bear for At thy exalted command let me live, let me be perfect and let me behold thy divinity! Whenever I plan, let me succeed! Cause truth to dwell in my mouth! Let a word of grace be in my heart! May the watchman and guardian command favor! May my god stand at my right hand! May my goddess stand at my left!</p>
---	---

REVERSE

[ili]-ia šal-lim-[mu ina idi-ia lu-u]- ka-a-a-an	May my god, who is gracious, stand firmly at my side!
[šur]-gam-ma qa-ba-a [še-ma]-a ú ma-ga-ru	to shout, to command, to listen and to be gracious!
[a]-mat a-qab-bu-ú ki-ma a-qab-bu-ú lu ma-ag-[rat]	Let the word I speak, in the fashion I do speak, be propitious!
^(ilu) Marduk bêlu rabû-ú napištim ^(tim) lu-ú ⁶	O Marduk, great lord, life!
[ba]-laṭ napištim ^(tim) -ia qi-bi-im	Truly do thou command the life of my soul!
[ma]-ḥar-ka nam-riš a-tal-lu-ku lu-uš-bi	Before thee splendidly have I come, let me be satisfied!
^(ilu) Enlil(!) urru-ka ^{ilu} E-a liriš-ka	May Enlil be thy light, may Ea cry unto thee with joy!
[ilâni] ^{meš} ša kiš-šat lik-ru-bu-ka	May the gods of the universe be favorable unto thee!
[ilâni] ^{meš} rabûti ^{meš} lib-ba-ka li-ṭib-bu	May the great gods please thy heart!
[inim]-nim-ma šu-il-la ^{ilu} Marduk- kan	Prayer of the raising of the hand— it is to Marduk.

II

No. 121

A PRAYER TO A GODDESS AGAINST WITCHCRAFT

OBVERSE

..... lu ar-ru-ú mikda ⁶ limnutim ^(tim)	..... I am surrounded with the power of evil,
[ša ina zumri]ia-ši-im la idi ⁷ kis-pi ru-ḥi-e ru-si-[e]	which is in my body, is not known to me. Sorcery, witchcraft, poison- ing,
ár-ša-še-elimnûti ^{meš} laṭabu ša amelûti di-bal-la gul-gig ka-dib-bi-da-ge zi-lar-ru-de-e ša a-we-lu-tim	the evil, not good, tricks of mankind, deceit, seduction, stuttering, raping of mankind,

ša bēl ik-ki-ia ša ši-ri-ia ša bēl dini-ia

ša bēl dababi-ia ša bēl limnūt^(im)-ia

ša ip-ša bar-ta ù limnūt^(am) ša
ú-še-pi-ša

is-ḫu-ra-am ekimam⁸ e-ni-en-na
an-ḫu-šu nu-ḫu e-še-'i pa-ni-ki

ina kabiti-ki šir-tim ša la innakaru^(ru)

an-ni-ki ki-ni ša la in-ni-en-nu-ú

linnasih ina zumri-ia ki-ma piššat
šumbi-ki

ma-am-ma la řábu

ni-lil murši-ia ma-am-ma a-? a-šib

di-na liqi di-na di-in

purussa-a-a pur-si

of the lord of my oppression, (of the
lord) of my enmity, of the lord of
my judgment,

of the lord of my reflection, of the
lord of my mischief,

of sorcery, rebellion and evil which
they did

surrounded me, seized me. Now
I am weak through it. Comfort I
see before thee!

By thy exalted command, which
does not change,

(and) thy true grace, which does
not alter,

let be torn away from my body like
the grease of thy wagon

whatsoever is not good!

Let my sickness, whatsoever
I I dwell.

Take up the judgment, render
judgment!

Decide my decision!

REVERSE

lu ar-ru-ú mikda⁸ limnūt^(im)

ša amēl kaššapi ù ^{sa1}kaššapti

ina ki-bi-ti-ki

ú an-ni-ki

limna eni-ia qarna rēši limnūt^(am)

ša ina zumri-ia

šēri-ia riksati-ia ba-šu-ú linnasih^(ib)

zumri-ia

I am surrounded with the evil power
of the sorcerer and the sorceress!

Through thy command
and thy grace

the evil of my eye, the horn of the
head, the evil which is in my
body,

my flesh, my members, let be torn
away from my body.

AG.AG.BI[ina muš⁹i]gušuru má illu
tasalaḫ

ana pân kakkabi šib-zi-an-na (?) qāna
aḫag tanadi^(di)

Perform the following: In the night
sprinkle a bough with pure water.

At the presence of the star Shib-
zianna, thou shalt throw a pure
cane.

<i>qān urrugalli tu-za-qap šipāta ġe-gal tanaši¹⁰</i>	An urrigallu-reed thou shalt set up. Wool of great abundance thou shalt carry.
<i>šipāta za-gin-na...ga-šu teppuš mû tu-la-ab</i>	Of pure wool a.....thou shalt make. Water thou shalt sprinkle.
<i>ina libbi qān urrugalli GI.GAB tukân^(an) .....tuballal(?)</i>	Amongst the urrigallu-reed thou shalt set up a drink-offering. .....thou shalt mix (?)
<i>šiptam 3-šu tamannu.....ki-za-za</i>	The incantation thou shalt recite three times.

Rest too fragmentary for translation.

III

No. 115

AN INCANTATION TEXT

This text, together with another text published in this volume (No. 112), contains but implorations to the evil spirit to depart. Judging from the size of the tablet, it seems that only a few lines of the top of the obverse are lost, so that we may conjecture that this tablet, like tablet No. 112, began immediately with the formula: *zi X ġe-pad niš X utammika*.

OBVERSE

<i>..... [zi gig-ge û-ku-ku-e-ne]-ge ġe [niš m]u- šu û mu-uš-la-lu</i>	By the night and those who sleep mayest thou be exorcised.
<i>[zi mul-mul gig-ge] nigin-bi ġe [niš kakkabani]^{mes} mu-ši-tum nap-ba- ri-šu-nu</i>	By the totality of the nightly stars mayest thou be exorcised.

[*zi nam-tar-ri*] *ge* [*niš*] *šim-ti-ši-na*

By their decree mayest thou be exorcised.

[*zi dingir Babbar é'-ta zi*] *dingir Babbar-šú-a ge* [*niš ši-it šamši*]^(š_i) *e-rib šamši*^(š_i)

By the rising and the setting sun mayest thou be exorcised.

[*zi dingir Babbar-ra udu-ge*] *dingir Giš-bil(?) gê-da ge niš* ^{il_u} *Šamaš ša ú-mi* ^{il_u} *Sin ša mu-šu*

By Shamash of the day, by Sin of the night mayest thou be exorcised.

zi ud te-ge mu-a ge niš úmu ub-bak ú šat-ti

By the turning day and year mayest thou be exorcised.

zi kur-bar-ra zi kur-šàg-ga ge niš ša-ḫat ša-di-i niš ki-rib ša-di-i

By the exterior of the mountain, by the interior of the mountain mayest thou be exorcised.

zi laḡ gê-gêg-ga ge niš nu-ru ik-li-ti

By the light of darkness mayest thou be exorcised.

*zi ḡar-ra-an kaš-an ge-en-du ka-kaš*¹¹ *kalam-ma-ge ge niš ur-ḫu ḫar-ra-an tu-du pa-da-nu ša ma-a-tu*

By the highway, the road, the path, the way of the land mayest thou be exorcised.

zi ub-da-da úr giš-gê ki-gub-bu-ne ge niš ḫup-ki ša-ḫa-ti du-tu šil-lu šub-tu man-za-za

By the side of the foundation, the shade of the dwelling-place mayest thou be exorcised.

zi ud-ge a-ab-ba nu-gi-gi-da-ge ge niš šal-šam(?) tam-tim la ta-a-ri

By the third sea of no return(??) mayest thou be exorcised.

*zi an-ki-bi-da i-ri-[pad ḡa-ba-ra-du-un]*¹² *niš šamê ú iršitim*^(š_{im}) *lu[ú-ú-tam-me-ka lu-ta-at-ta-lak]*¹²

By heaven and earth I exorcise thee that thou mayest depart.

[*en-na*] *su lù-gišgal-lu du[mu dingir-ra-na] a-di zumru*^(ru) *amêl ili-šu ba-ra-an-ta-ri-en-na ba-ra-an-[ta] ta-as-su-ú ta-¹as-su-ḫu*¹³

Until from the body of the man of his god thou removest and thou departest

*ú ba-ra-an-da-ab-kú-e [a ba-ra-an-da-ab-nak-e] a-ka-lu e*¹⁴ *ta-kul me-e [e tal-ti]*

food thou shalt not eat, water thou shalt not drink

a-na zumri-šu ḡa-ba-ra-é'

From his body go out!

.....*ana man-za-zi-ka*.....

.....to thy resting-place (return?).

.....

.....

OBVERSE, COL. II, LOWER PIECE

<i>zi dingir Nin-sig-kur</i> <i>niš</i> ^{ilā} ditto <i>be-lit 2</i>	By Ninsigkur, the mistress of the temple of mayest thou be exorcised.
<i>zi dingir Giš-bil sag nun-eš</i> [<i>kur-ra-ge ġe</i>] ¹⁴ <i>niš</i> ^{ilu} ditto <i>a-ša-rid ša-[ka-nak-ka iršitim(?)]</i> ¹⁵	By Gishbil, chief high-priest of the earth mayest thou be exorcised.
<i>zi dingir Da-mu a-su-gal</i> [<i>dingir-ri-e-ne-ge ġe</i>] <i>niš</i> ^{ilu} ditto <i>a-su rabû ilâni</i> ^[mes]	By Damu, the chief physician of the gods mayest thou be exorcised.
<i>zi dingir Ka-nun-ra</i> <i>niš</i> ^{ilu} ditto <i>me-dul(?)</i>	By Kanunra, the mayest thou be exorcised.
<i>zi imma bil</i> <i>niš</i>	By the burning thirst mayest thou be exorcised.
<i>zi šub</i>	By the prayer of mayest thou be exorcised.
<i>zi</i>	By the mayest thou be exorcised.

REVERSE

<i>zi dingir Nin-šar gir-lal ê-[kur ġe]</i> <i>niš</i> ^{ilu} ditto <i>na-aš pał-ri ša Ê-[kur]</i>	By Ninšar, the sword-bearer of Ekur mayest thou be exorcised.
<i>zi dingir Azag-sug sanga mağ</i> [<i>dingir An-na-ge ġe</i>] <i>niš</i> ^{ilu} ditto <i>ša-an-gam-ma-ħu ša</i> ^{ilu} <i>A-[nim]</i>	By Azag-sug, the high-priest of Anu mayest thou be exorcised.
<i>zi dingir Egir mu-gal din</i> [<i>gir An-na-ge ġe</i>] <i>niš</i> ^{ilu} ditto <i>mu-gal ša</i> ^{ilu} <i>A-nim</i>	By Egir the great representative of Anu mayest thou be exorcised.
<i>zi dingir Nin-ma-da ba di</i> [<i>ngir An-na-ge ġe</i>] <i>niš</i> ^{ilā} ditto <i>ka-zał ša</i> ^{ilu} <i>A-nim</i>	By Ninmada, she who implores Anu mayest thou be exorcised.
<i>zi dingir Nidaba nin nig-nam-ma-ge</i> <i>šu-el</i> [<i>?-la ġe</i>] <i>niš</i> ^{ilā} ditto <i>be-el-ti mu-su(?)</i>	By Nidaba, the mistress of the pure treasure of fate (?) mayest thou be exorcised.
<i>zi dingir Ğa-ni bulug an sal-me-me</i> <i>gi-e</i> [<i>n ġe</i>] <i>niš</i> ^{ilu} ditto <i>mu-kin pu-lu-[uk šami-e rapšâti]</i>	By Hani, the establisher of the boundaries of the wide heavens mayest thou be exorcised.
<i>zi dingir La-ma dingir lamma da</i> <i>niš</i> ^{ilu} ditto <i>ilu nam-</i>	By Lama the protecting deity mayest thou be exorcised.
<i>zi dingir En-lil-la an-na-ge</i> [<i>ġe</i>]	By Enlil of the heavens mayest thou be exorcised.

<i>zi dingir Nin-lil-la an-na-ge</i> [gé]	By Ninlil of the heavens mayest thou be exorcised.
<i>zi dingir Ma-mi dingir</i>	By Mami the mistress of
<i>niš^{iat} ditto¹⁶ be-lit</i>	mayest thou be exorcised.

IV

No. 126

A HYMN TO THE SUN-GOD

For the restoration of this hymn compare IV R. 20 and IV R. 28.

OBVERSE

<i>[en dingir Babbar an-ur-ra ġi-i-ni-bu</i> <i>^{iu}Šamaš ina i-šid šamê^(e) tap-pu-</i> <i>ħa-am-ma</i>	Incantation. O Shamash, at the foundation of the heavens thou flamest up.
<i>giš si-gar aṣag an-na-ge nam-ta-e-gál</i> <i>ši-gar šamê^(e) ellûti tap-ti</i>	The lock of the brilliant heaven thou hast opened.
<i>giš-gál an-na-ge gál-im-mi-ni-kid da-</i> <i>lat šamê^(e) tap-ta-a</i>	The bolt of the heaven thou hast removed.
<i>dingir Babbar kalam-ma-ge sag-ga-</i> <i>na-šu mi-ni-ni-il ^{iu}Šamaš a-na</i> <i>ma-a]-ti ri[-ši-ka taš-ša-a]</i>	O Shamash, to the earth thou hast lifted up thy head.
<i>[dingir Babbar me-lam an-na ^{iu}Šamaš</i> <i>me-lam-me] šamê^(e) ma-ta-a]-ti tak-</i> <i>tum kur-kur-ra ne-tul]</i>	O Shamash, thou hast covered the earth with heavenly splendor.
<i>[igi kalam-ma] ana ni-aš (!) ma-a-tu</i> <i>nu-ri ta[-ša-kan lağ gar-ra¹⁷-ne]</i>	When thou lookest upon the land establishest thou light.
<i>[gir-kalam]-ma ki-bi-is ma-a-tu¹⁸ lu</i> <i>[-u tuš-te-ši-ne]</i>	The way of the land truly guide thou!
<i>[maš]-anše niq-zi-gal bu-ul šêri ši-kin</i> <i>napišti [i-ša-kan u-me-ni-gar]¹⁹</i>	The beasts of the field, the living creatures thou hast created.
<i>dingir Babbar ama²⁰ a-a-bi-da [gištug</i> <i>gar-gar-ra-ne]²¹</i>	To Shamash, like unto a father and mother they listen.
<i>^{iu}Šamaš ki-ma a-bi ũ um-ma uṣ-na</i> <i>ši-[it-ku-nu]²¹</i>	

ú im-ši-in-kú-e-ne²² šam-mi ik-ka-la
dingir Babbar a-sag ^{il^u}Šamaš a-ša-
rid ilâni at-[ta dingir-ri-e-ne-ge
me-en]

palil dingir A-nun-na-ki me-en²³ a-lik
mah-ri ša [A-nun-a-ki at-ta]

an dingir Enlil-bi-da-ta [lugal nam-
lu-gišgal-lu me-en it-ti ^{il^u}A-nu ú
^{il^u}En-lil šâr amelâti [at-ta]

[id]-ag-ge un-ki²⁴-šar-ra-ge [si-ne . . .]
[te]-rit kiš-šat niši [šu-te-šir]

dingir nig-si-di mi-[ša-riš] ina šamê^(e)
ka-a-a-nu at-[a an gub-ba me-en]

dingir nig-gi-na kit-tu bi-rit uṣ-na ša
ma-ta-a-t[u at-ta kur-kur-ra igi-gal
me-en]

zi-du mu-un-ṣu ki-na ti-di rag-gu
ti-[di nig-erim mu-un-ṣu]

dingir Babbar nig-si-di ^{il^u}Šamaš mi-
ša-ri ri-is-su i-na-aš[-ši-ik] [gu-bi
ma-ra-an-ri]

dingir Babbar nig-erim-e²⁵ usan-dim
[im-ma-ra-an-nun-ki-ta] ^{il^u}Šamaš
rag-gu ki-ma qin-na-zi [it-tar-rak-
ka]

dingir Babbar iskim-ta²⁶ [an dingir
En-lil me-en] ^{il^u}Šamaš tu-kul-ti
^{il^u}A-nim [u ^{il^u}En-lil at-ta]

dingir Babbar di-kud [maḡ an-ki-bi-
dame-en] [^{il^u}Šamaš da-a-a-nu ši-ru
ša šamê^(e) iršitim ^(im)at-ta]

Food they are fed.

O Shamash, the chief of the gods art
thou!

He who goes before the Anunaki
art thou!

With Anu and Enlil a king of man-
kind art thou!

Guide thou the law of all the people!

O god of justice in the heaven
eternal art thou!

Thou art the justice and the wis-
dom of the land!

Thou knowest the pious, thou
knowest the wicked.

O Shamash, righteousness lifteth
up to thee its head.

O Shamash, wickedness like a whip
becomes torn through thee.

O Shamash, the helper of Anu and
Enlil art thou.

O Shamash, the exalted judge of
heaven and earth art thou.

REVERSE

.....-am-a-ni-š^{il^u}Šamaš

..... Shamash

[lugal-e dumu dingir-ra]-na ta-gab-bu-
na [ḡe-gub] [šarru mār ili-š^{il^u} ina
š^{il^u}mē-li-š^{il^u} [li-zi-iṣ]

The king, the son of his god, may
stand at his left.

- [*dingir lù-gal-lu dumu*]-*a-ni-šu mú-un-na-an-gub a- ù ilu amêli aš-šu ma-ri-šu aš-riš iq-za-až-ka*
me silim me nam-ti-la [*u-gar-ra-ab*]
pa-ra-as šul-me pa-ra-as ba-lá-[tu
šu-kun-šum-ma]
ka silim šag gul-la ina sa-li-mu hu-ut lib-bi
ka-gar sig-ga ina e-gir-ri-e dam-ki
dingir Babbar lugal dingir-ra-na su-a
ge-en-da-ab-[bi] ^{itu} *Šamaš šâr mâr ili-šu liq-bi ša a-na qa-tu*
en ki-gal kul-unu-ki kalag kalam-a-ni-šu rag-ga- . . . be-el ša ki-gal-e ša kul-la-bi ka-a-ša
dingir Babbar di-kud mağ [*en nun kur-kur-ra-ge me-en*]²⁷ ^{itu} *Šamaš da-a-a-nu ši-ri bêl rabû*^(u) *ša* [*ma-ta-a-ti at-ta*]
lugal nig-zi-ga [*šà-lá-sud kalam-ma-ge me-en*] *be-lim šik-na-ti napištim*^(im) *rim-nu-[ú ša ma-ta-a-ti at-ta]*
[*dingir Babbar ud-da*] *ne-e*²⁸ *lugal*²⁹ *dumu dingir-ra-[na u-me-ni-el u-me-ni-lağ-lağ* ^{itu} *Šamaš ina ūmi*]^(mi) *an-ni-e šar-[ri mâr ili-šu ul-lil-šu ub-bi-ib-šu]*
[*nig-nam gul-dim*]-*ma su-a ni-ga[l-la bar-bi-ta ge-en-zi-zi]* [*mimma e-piš limnâtim*]^(im) *ša ina zumri-[šu ba-šu-ú ina a-ḫa-a-ti li-in-na-si]*
- And the god of man on account of his son devoutly steps before thee.
- A command of peace, a command of life establish for him!
- In loving kindness of a joyous heart
In gracious thoughts
- May Shamash, the king of the son of his god, speak, so that into the hand
Lord of the kigallu of Kullab to thee, the hero in his land
- O Shamash, the lofty judge, the great lord of the lands art thou.
- The lord of living creatures, the merciful of the lands art thou.
- O Shamash, at this day purify and cleanse the king, the son of his god.
- Whatever evil sorcery, which is in his body, may it be removed.

Rest destroyed.

V

No. 118

ANOTHER HYMN TO SHAMASH

A duplicate fragment of this text is found in Langdon's Grammatical Texts, PBS. XII, No. 1, plates 32 to 35. The text, however, where the duplicate comes to assist in its restoration, is still too fragmentary in the first column of the reverse to allow a running translation. It is probable that also text No. 27 in the work of Langdon represents but an excerpt of the present hymn. Below is offered a transliteration and translation of the second column of the reverse only. The obverse of the tablet is nearly completely destroyed.

REVERSE, COL. II

<i>dingir Babbar ana zagin-ta ê'-[a]</i>	O Shamash, come forth from the shining heaven!
<i>ù-gin ana aṣag-ga-ta sag-tu-tu</i>	Go forth from the brilliant heaven, O first-born!
<i>dingir Babbar en-gal-bi dingir Babbar lugal-á-[bi me-en?]</i>	O Shamash, its great lord; O Shamash, its mighty king art thou.
<i>dingir Babbar en-gál bàr-bàr-e-ne</i>	O Shamash, lord of the throne-chambers,
<i>dingir Babbar lugal-gal an-ki-ki</i>	O Shamash, great king of heaven and earth,
<i>dingir Babbar kid-a ı(?) dingir-e-ne ge sag-ka maš-sag a-a a-nun-na-e-ne</i>	O Shamash, encloser(?) of the gods, chief, leader, father of the Anunaki,
<i>dingir Babbar še-ir-zi³⁰ zid-da an-ki-a^{mul}ana</i>	O Shamash, true glory, in heaven and earth the Anu-star,
<i>dingir Babbar ušum-gal nir-lugal šàg ê'-a</i>	O Shamash, hero, lord of the interior, king, come forth!
<i>dingir Babbar dingir šar-ra gal-za an-na me nu-un-laḡ-laḡ</i>	O Shamash, god of the totality, thy greatness in heaven does not remove presage.

- ub-šu an²¹-na-ge sag la kur-bi me-en*
 In the sphere of the heavens thou art the chief of the fullness of its region.
- ...lu igi(?) edin-na gú-nu-má-má me-en*
 The foremost in the desert, who does not humble himself, art thou.
-palil me-en lù-tab-ba za-e me-en*
 The first art thou, a companion art thou.
- dingir Babbar lù.....á-duġ-a nir(?) -e me-en*
 O Shamash, who.....in increase of might, thou art a lord.
- dingir Babbar lu ŷ'-a(?) ki-gub-a-ni ib-ġa-e*
 O Shamash, who having gone forth to his place of position, teemeth with might.
- ġul-ġál-e.....-a-ni-bi ġe-šu-kud*
 The evil..... may be cut off.
- dingir Babbar lugal nun-ra me(?) -nani-žu*
 O Shamash, king, who maketh known to the prince his command of.....
- kur zaġin ŷu-úr maġ gú-bi.....*
 The brilliant mountain, the great bolt, its neck.....
- dingir Babbar-ka² ŷàġ ana-ge gal-bi.....*
 O Shamash, inmidst of the heaven greatly.....
- ŷàġ kur-ra-ge ū dagal-bi ni-tuŷ*
 Inmidst of the world (and) its wide desert thou dwellest.
- dingir Babbar di-kud dingir Babbar ka-aŷ-bar*
 O Shamash, judge, O Shamash, decider,
- dingir Babbar di-kud dingir-e-ne-ge*
 O Shamash, judge of the gods,
- dingir Babbar ka-aŷ-bar a-a a-nun-na-ge*
 O Shamash, decider, father of the Anunaki,
- dingir Babbar ad dingir En-lil-la tu-tu-ud-ġá-ġá*
 O Shamash, born of father Enlil,
- dingir Babbar en-kal-ġál ana azaġ-ga*
 O Shamash, powerful lord of the splendid heaven,
- dingir Babbar dingir nig-si-di di-kam*
 O Shamash, just god of judgment,
- dingir Babbar sib a-a sag-gig-a*
 O Shamash, shepherd, father of the black-headed,
- dingir Babbar sag di-kud kalam-ma-ge*
 O Shamash, chief judge of the land,
- dingir Babbar di-kud-ge(?) za-a-am*
 O Shamash, a judge art thou!
- dingir Babbar ka-aŷ-bar-ra za-a-am*
 O Shamash, a decider art thou!
- dingir Babbar nig-gi-na za-a-am*
 O Shamash, truth art thou!
- dingir Babbar nig-zi.....za-a-am*
 O Shamash, life.....art thou!

- dingir Babbar a-ab-ba igi-nim za-a-am* O Shamash, above the ocean art thou!
- dingir Babbar a-ab-ba sig-a za-a-am* O Shamash, below the ocean art thou!
- dingir Babbar kur-aš šu-di-na tur-ra za-a-am* O Shamash, into the mountain entering art thou!
- dingir Babbar sig-ga-aš esig-ga-ra gá-nu za-a-am* O Shamash, raging in might towards the strong one art thou!
- dingir Babbar nu-tuk-ki gul-la za-a-am* O Shamash, one who does not own destruction art thou!
- dingir Babbar nu-mu-un ku-si-da za-a-am* O Shamash, the seed of Kusida art thou!
- dingir Babbar za-men nu-é' di-kud nu-kud ka-aš nu-bar-ra* O Shamash, if thou dost not come forth, judgment will not be rendered, decision will not be made.
- dingir Babbar za-men nu-é' igi-a-šu lu-ru-tiq di-kud nu-kud* O Shamash, if thou dost not come forth, in the presence of the oppressor (?) judgment will not be rendered.
- dingir Babbar za-men nu-é' giš-gu-za nam-lugal-la-šu nu-gub* O Shamash, if thou dost not come forth, the throne in the kingship will not stand (firm).
- dingir Babbar za-men nu-é' pa nam-lugal-la-šu nu-gá-gá* O Shamash, if thou dost not come forth, the scepter in the kingship will not exercise.
- dingir Babbar za-men nu-é' giš-dug(?) nam-lugal-la-šu nu-lağ* O Shamash, if thou dost not come forth, the good lord in the kingship will not lead.
- dingir Babbar za-men nu-é' lugal erin-ne á la ba-ag-gi* O Shamash, if thou dost not come forth, the king's men will not exercise power.
- dingir Babbar za-men nu-é' giš-lugal dingir-ra-ru sig-aš nu(!)-sig-ga* O Shamash, if thou dost not come forth, the royal lord through thy divinity will not be filled with fullness.
- dingir Babbar za-men nu-é' lù-mağ dam igi-bar nu-ru* O Shamash, if thou dost not come forth, the mighty one will not know the look of a woman.
- dingir Babbar za-men nu-é' ur-bar-ra -ge nu-ub-ba-šù-šù* O Shamash, if thou dost not come forth, the jackal will not rush about.
- ur-mağ esig-ga nu-ub-si-ga kur-gal ka-* The lion will not be filled with strength, the great mountain . . .

VI

No. 127

AN UTUKKU LIMNUTU TEXT

OBVERSE, COL. I

<i>en è-nu-šub</i>	Incantation of the house of exorcism.
<i>utug-ğul lù-e (?) gig-ga</i>	The evil demon has smitten man with sickness.
<i>á-úr-da du-du</i>	It causes the limbs to toss in pain.
<i>e-sir-ra šu-šu</i>	It rushes into the street.
<i>galla-ğul-ğál</i>	The evil devil
<i>edin-na šú-bar-ra</i>	Is let loose in the plain.
<i>sa-gaz šú-nu-gi</i>	The robber is not turned back.
<i>dingir-dim-me</i>	The hag-demon
<i>dingir-dim-a</i>	The ghou!l
<i>galu-ra su-su</i>	Have rushed upon the man.
[šàg] ³³ -gig libiš-gig	With heart-disease, madness,
[tu-ra] sag-gig	Sickness (and) headache
[uru-lu-galu]-ra dul-la	They cover the man.
[lù gin u]-dim	Scorching the wanderer
[mu-un-da]-ru-uš	Like the day.
[ši-na]	With bitterness
[ba-ni-in-su-eš]	They fill him.
<i>lù-gal-bi [zi-ni-ta]</i>	This man from his soul
<i>ni-bal-bal-[e zi-gim mu-un-zi]</i>	Is torn and tosses like the billows.
<i>dingir Asar-lù-dug igi-im-ma-an-sum</i>	Marduk saw him.
<i>a-a-ni dingir En-ki-ra</i>	Unto his father Ea
<i>è-a ba-an-ši-tur</i>	Into the house he entered.
<i>gù-mu-un-na-dé-e</i>	He spoke:
<i>a-a-mu utuk-ğul galu-e gig?-ga</i>	O my father, an evil demon has smitten man with sickness.
<i>á-úr-da du-du</i>	He causes the limbs to toss in pain.
<i>e-sir-ra šu-šu</i>	He rushes in the street.
<i>a-du 2-kam-ma-aš</i>	Twice
<i>ù-ub-dug³⁴</i>	Let him say it.
[a-na ib-aga]-en na-bi nu-zu	What he has done he does not know,
[a-na ni]-ib-ge-ge	Nor how he shall be relieved.
[dingir En-ki du]mu-ni	Ea unto his son
[dingir Asar-lù-]dug	Marduk
[mu-un-na-ni-ib-ge-ge]	Answered:

COL. II

dumu-mu a-na nu-e-zi
a-na a-ra-ab-dağ-e-en
dingir Asar-lù-dug
a-na nu-e-zi
a-na a-ra-ab-dağ-e-en
nig-má-e ni-zi-a-mu
ù-za-e in-ga-e-zi
gin-na dumu-mu
dingir Asar-lù-dug
a an-za-am-ma
ù-me-ni-dé
giš-šinig ú-in-nu-uš
šàg-ba ù-me-ni-šub
galu-ba ù-me-ni-gur
[nig]-na gi-bil-la
[ù-me-ni-e]³⁵
[nam-tar kuš galu-ka]

[nig]-gál-la [a-gim]
ğe-im-ma-ra-an-zi-[zi]³⁶
urudu nig-kalag-ga
ur-sag an-na-ge
za-pha-ag ġu-luğ-ğá-ni³⁷
nig-ğul ba-ab-ur-ri (šú ù-me-ti³⁸)
ki za-pha-ag sum-ma
ù-me-sum
sag-tu-uk-zi³⁹ ġe-a
urudu nig-kalag-ga
ur-sag an-na-ge
za-pha-ag me-lam-m[a-ni]
[ğú]-um-ma-dağ-[e]⁴⁰

O my son, what dost thou not know?
 What can I add unto thee?
 O Marduk,
 What dost thou not know?
 What else can I add unto thee?
 That which I know
 Thou knowest also!
 Go, my son
 Marduk!
 Water from the asammu-vessel
 Pour out.
 Tamarisk and mashtakal-plant
 Place on his heart.
 This man atone!
 Censer and torch
 Cause thou to go forth.
 The curse which is in the body of
 man
 Like water
 May run away!
 The copper of strength
 Of the hero Anu
 Whose terrifying roar
 Seizes away whatsoever is evil, take!
 Where its roar is given out
 Bring it!
 Verily it shall be thy supporter!
 May the copper of strength
 Of the hero Anu
 With its awful roar
 Help thee!

COL. III

utug-ğul a-la-ğul
ğá-ba-ra-é'
gidim-ğul galla-ğul
ğá-ba-ra-é'
dingir-ğul maškim-ğul

May the evil demon, the evil spirit
 Go forth!
 May the evil ghost, the evil devil
 Go forth!
 May the evil god, the evil fiend

<i>ga-ba-ra-ê'</i>	Go forth!
<i>ka-ġul uġ ġul-dim-ma</i> ⁴¹	May the evil mouth, sorcery, evil deed
<i>ga-ba-ra-ê'</i> ⁴¹	Go forth!
<i>dingir-dim-me dingir-dim-a</i>	May the hag-demon, the ghou!
<i>galu-ra ŝu-ŝu</i>	Having rushed upon man
<i>ga-ba-ra-ê'</i>	Go forth!
<i>ŝag-gig libiŝ-gig</i>	Heart-ache, madness
<i>tu-ra [sag]-gig</i>	Sickness, headache
<i>uru-lu-galu-ra dul-[la]</i>	Which cover the man
<i>ga-ba-ra-ê'</i>	May go forth!
<i>[ġi dingir]-gal-gal-e-ne-ge</i>	By the great gods
<i>[i-ri]-pad</i>	Mayest thou be exorcised
<i>ga-[ba-ra-du]-un</i>	That thou mayest depart!
<i>inim-nim-ma [utug-ġul]-a-kam</i>	Prayer against the evil spirit.

en ê-nu-ŝub

<i>utug-ġul a-la-ġul</i>	Incantation of the house of exorcism.
<i>lù ġig-ki-a-ŝu</i> ⁴²	O evil spirit, O evil demon,
<i>sil-a kil-ba</i>	Who have power by night
<i>ġidim-ġul gal-la-ġul</i>	Over the street,
<i>lù ġig-ki-a-ŝu</i> ⁴²	O evil ghost, O evil devil,
<i>e-sir-ra</i> ⁴³ <i>kil-ba</i>	Who have power by night
<i>ud-bat</i> ⁴⁴ <i>-ŝa</i>	Over the path,
<i>an-ŝa-ŝa</i>	O thou that mightily
<i>nig-na-me nu-un-kad-kad</i>	Afflictest
<i>ġul-gál lù</i> ⁴⁵ <i>igi-ġuŝ-a</i>	And leavest nothing untouched,
<i>me-lam-ma šag-sir</i>	The evil one whose face is angry,
<i>ka-du-a</i> ⁴⁶	Girt about with splendor
	(Which is) terrible

COL. IV

<i>ŝug-ga nu-un-šu-a</i>	Knoweth no kindness.
<i>galu-ra ġul-gál-ta</i>	To man it gleams full of disaster
<i>mul-dim sur-ru-da</i>	Like a star.
<i>lù ŝu-lá-a</i>	It binds
<i>ŝu-nu-un-bar-ri</i>	And does not set free.
<i>lù ġig-ki-a</i>	It in the night
<i>ê-a-ni-ŝu ra-a</i>	Goes to his house

galu-ra ba-te
 [gú]⁴⁷ *ni-in-sum*
 . . . -*bi-šu mu-un-ru*
ê-a-ni-šu ba-an-te-ga
giš-gi-en-na-ni ba-an-da-ğa-lam
igi-ni til-til
lù igi-nu-un-bar-ri
 . . . *igi-bi lù-bi? . . . -ne . . .*
lù -na
lù-gal-bi
ğul-dib-bi[galu-ra]dib-dib
aṣag giğ[su-na]mu-un-šu-šu
dingir Asar-lù-dug igi-im-ma-an-sum
nig-má-e ni-ṣu-a-mu
ù-ṣa-e in-ga-e-ṣu
gin-na dumu-mu dingir Asar-lù-dug
dug-bur-šar-ra ù-me-ni-si
a-gub-ba dingir En-ki-ge
ù-me-ni-tum
nam-šub nun-ki-ga
ù-me-ni-sig
lù-gal[-lu dumu dingir]-ra-na
giš-nad-k[a? tum]-ma
ù-me-ni-sug-sug
urudu nig-kalag-[ga] ur-sag an-na-ge

And approaches the man
 Cutting the throat
 Fastening in his
 It draws near unto his house.
 It destroys his members.
 It tears out his eye,
 So that he cannot see.
 The of its eye man
 Who
 Man
 Evil has seized the man.
 White leprosy? covers his body.
 Marduk saw him.
 What I know
 Knowest thou also.
 Go my son Marduk!
 A suharratu-vessel fill!
 The pure water of Ea
 Bring!
 The incantation of Eridu
 Perform!
 Unto the man the son of his god
 At the bed bring (it).
 Sprinkle him!
 The copper of might of the hero
 Anu

Col. V

giš-ma-nu giš-ku kalag-ga-ta

ṣa-ṣa-àg me-lam-ma-ni
ğu-mu-ra-ab-dağ-e-en
ṣid-sur-ra en-nu-un kalag-ga .
ù-me-ni-sur
kán-na-ne-ne-a ṣid-sur-ra
ù-me-ni-sur
giš-gál ê-e-ka
giš-sagil ê-e-ka
šu šab-šab-bu
ù-me-ni-šab-šab-bu

May the tamarisk the powerful
 weapon
 The roar of its splendor
 Help thee!
 Smear meal-water,
 The powerful protection!
 Smear the doors
 With meal-water!
 The house-door
 The bolt of the house!
 The hand that tears (it) off
 Cut off!

[*ut*] *ug-ġul a-lá-ġul*
 [*lù*] *ge-ki-a-šu sila-a kil-ba*

[*zi*] *dingir-gal-gal-e-ne-ge*
 [*ġe-ri*]-*pad*
 [*nig-ġul*]-*gál-e ê-a-na an-ri-i*
nig-ġul-gál-e ê-a-na an-tuš-a

giš-gál ê-e-ka
nam-mu-un-da-an-tu-tu-ne
da lù ê'-da-ta
nam-mu-un-da-tu-tu-ne
giš-gu-za-na nam-ba-tuš-ù-ne
giš-nad-da-na nam-ba-ù-ne
ur-šu nam-[ba-gibiš]-ne
ê-ki-tuš-a-na nam-ba-tu-tu-ne
zi dingir-gal-gal-e-ne-ge
i-ri-pad
ġa-ba-ra-du-un
zi an-na ġe-pad

zi ki-a ġe-pad
inim-nim-ma u[tug-ġul-a]-kam

O evil spirit, O evil demon,
 Who has power by night over the
 street
 By the great gods
 Be thou exorcised!
 The evil that has gone to his house
 The evil that has dwelled in his
 house
 The door of the house
 May they not enter!
 Having gone forth from the man
 May they no more enter!
 May they not sit in his seat!
 May they not lie on his couch!
 May they not rise over his fence!
 May they not enter into his chamber!
 By the great gods
 The evil that has gone to his house
 That thou mayest depart!
 By heaven mayest thou be exor-
 cised!
 By earth mayest thou be exorcised!
 Prayer against the evil spirit.

COL. VI

[*en ê-nu-šub*]

.....-*ġul*
-*ġul*
-*zu*
-*ê-ta ê'*
-*ê-gal-ta*
ù-mi-in-gar
du-gab ê-gal-ta ê'-a

šu-a im-mi-in-gar
ur-gig-gi
ka mu-ni-ib-
ur-babbar
lil mu-un-na-ab(?) -dul

Incantation of the house of exor-
 cism.
evil
evil
knows
from the house take forth
at the temple
 Is placed.
 The offering (?) take forth from the
 temple!
 Place it into the hand!
 A black dog's
 Tooth
 (With) a white dog's
 Tall grown cover him.

<i>ur gur-a ur-ṣu il(?)</i>	The dog turn away, thy dog carry up.
<i>dug-⁴⁸ga</i>	The word
<i>ṣu an-na</i>	The knowledge of heaven

Ten lines destroyed.

. . . . <i>ṣu dingir-ri-e-ne-ge</i>	Unto the of the gods
<i>galu mu-un-ṣi-gi-gi</i>	Man has turned.
<i>dingir Asar-lù-dug</i>	O Marduk
<i>dumu nun-ki-ga-ge</i>	Son of Eridu
[<i>tû</i>]- <i>tû-e ṣu-ab</i>	The incantation of the Deep
[<i>nun</i>]- <i>ki-ga-ta</i>	Of Eridu
[<i>nam</i>]- <i>mu-un-da-an-bur-ri</i>	Let never be loosened!

VII

No. 119

AN INVOCATION TO NERGAL

A duplicate of this text is published in King, Magic and Sorcery, No. 27.

OBVERSE

[<i>ṣiptu be-lum gaš-ru ti-iṣ-ka-ru bu-kur</i> ^{<i>iu</i>} <i>NU.NAM.NIR</i>]	Incantation: O mighty lord, hero, first-born of Nunamnir,
[<i>a-ša-rid</i> ^{<i>iu</i>} <i>A-nun-na</i>]- <i>ki be[-el tam-</i> <i>ba-i]</i>	Leader of the Anunaki, lord of battle,
[<i>i-lit-ti</i> ^{<i>iu</i>} <i>KU.TU.ŠAR</i> <i>šar-ra-tum</i> <i>rabîtum</i> ^(<i>tum</i>)]	Offspring of Kutusar the mighty queen,
^{<i>iu</i>} <i>Nergal kaš-kaš ilâni</i> ^{<i>mes</i>} <i>na-ram</i> ^{<i>iat</i>} <i>NIN.MIN.NA</i>]	O Nergal, mighty one of the gods, the beloved of Ninminna,
[<i>ṣu-pa-ta ina šamê</i> ^(<i>e</i>) <i>illâti</i> ^{<i>mes</i>} <i>ša-qu</i> <i>man-za-za-ka</i>	Thou treadest in the lofty heavens, lofty is thy place.
<i>ra-ba-ta ina arallî</i>	Thou art exalted in the underworld.
<i>ma-ḫi-ra la(!) ti-ṣi</i> ⁴⁹	A rival thou hast not.
<i>itti</i> ^{<i>iu</i>} <i>A-nim ina puḫur ilâni</i> ^{<i>mes</i>} <i>me-</i> <i>lik-ka ṣu-tur</i>	With Anu among the multitude of the gods write thy counsel.
<i>itti</i> ^{<i>iu</i>} <i>Sin ina šamê</i> ^(<i>e</i>) <i>û irṣitim</i> ^(<i>tim</i>) <i>ka-ṣi-i gim-ri</i>	With Sin in the heavens and the earth thou seekest everything.

id-din-ka-ma^{ilu} *En-lil abu-ka*
šal-mat qaqqadu pu-ḥur napištim^(tim)
 [bu]-ul ^{ilu} *Nergal nam-maš-ša-a qa-*
tuk-ka ip-qid
 [ana ^{ilu} *Šamaš-šu*] *m-ûkin mâr ili-šu*
 [ša ili-šu ^{ilu} *Marduk*] *ištari-šu*
^{iat} *Šar-pa-ni-tum*
 [lumun *idâti*^{mes}] *itâti*^{mes} *limnâti*^{mes} *la*
ṭabâti^{mes}
 [ša *ina ekalli*]-*ia ib-ša-a-ma*
 [pa-ḥa-ku ad]-*ra-ku û šu-ta-du-ra-ku*

 [a-na *ekalli*]-*ia a-na mati-ia*
 [iq]-*ba-a-a-nim a*⁵⁰ *a-mat an-ni*
 [našâḥu u ḥu-lu-uq]⁵¹ *-qu-û ib-ba-šu-û*
ina biti-ia
 [qa-bu-û la še]-*mu-û it-tal-pu-in-ni*

 [aš-šum *gam-ma-la-la* ^{ilu} *Nergal be-*
lum [as-sa-ḥar *ilu-ut-ka*]⁵²

And then has Enlil thy father given
 unto thee
 That the blackheaded, all living
 creatures,
 The cattle of Nergal, animals, thy
 hand should take into care.
 Unto Shamash-shum-ukin, the son
 of his god,
 Whose god is Marduk, whose god-
 dess is Sarpanitum
 In the evil of the powers, of the
 signs, evil and not good,
 Which are in my palace,
 I am afraid, I tremble and I am cast
 down in fear.
 To my palace, to my land
 They spoke a word of sin.
 Destruction and insurrection are in
 my house.
 Speaking, not listening they distress
 me.
 Because thou art well-wishing, O lord
 Nergal, I turn to thy divinity.

REVERSE

[ag-gu *lib-ba*]-*ka li[-nu-ḥa]*
 [pu-tur an]-*ni ḥi-ṭi-ti û si-la-ti*⁵³

 [na(?)-šir *lib*]-*bi ilu-ti-ka rabîti*⁵⁴
 [luš-ta]-*mar sartani pa-da-ám-ma*⁵⁴

 [ilu û] *ištaru zi-nu-tum šab-su-tum*⁵⁵

 [dum-qa] *ma-ḥar-ia lu-ut-pu liš-li-mu*
itti-ia
 [nir]-*bi-ka lu-ša-pi*⁵⁶ *dá-li-lí-ka lud-*
lul
inim-nim-ma šu-il-la ^{ilu} *Nergal-kam*

 šiptu šu ḡul(?) *nu mul-mul-kam*⁵⁷

Let thy angry heart have rest!
 Loosen my sin, my offence and my
 presumption.
 Thy great divinity protect my heart!
 Let me see the untruthfulness and
 set me free.
 O god and angry and incensed god-
 dess
 Favor let come before me and deal
 graciously with me.
 Let me proclaim thy greatness, let
 me bow in humility before thee.
 Incantation of the raising of the
 hand. It is to Nergal.
 Incantation of the *mulmullu-*
star.

VIII

No. 124

A CONSECRATION TEXT FOR THE BUILDING OF HOUSE AND CITY

For the restorations of this interesting, but poorly preserved, text compare Scheil, Sippar 36.⁵⁸

OBVERSE

<i>šiptu</i> ^{ilu} E-a ^{ilu} Šamaš ū ^{ilu} [Marduk ilāni rabūti]	Incantation: Ea, Shamash and Mar- duk the great gods
<i>muteppušu</i> ū <i>da-an</i> -[ni] ^{meš} (?) <i>ina</i> āli [<i>at-tu-nu-ma</i>] ⁵⁹	The builders and the fortifiers (?) in the city (are you?)
<i>mu-šap-pa-lu</i> MÚR.NIR [<i>muballitu</i> <i>kāl mimma šumšu ša tabna</i>]	You dug deep the large circuit. You revived every creature that you have created.
<i>ala an-na-a</i> [<i>ša te-pu-šu</i>] ⁶⁰ <i>ina amat-ku-nu ki-ma šadē</i> ^(e) <i>li</i> [- <i>kun</i> <i>ki-bit-ku-nu</i>] ⁶¹	This city which you have built Through your word may stand firm like the mountains. Your com- mand
<i>ana</i> ^{ilu} Šamaš-šum-ūkin <i>mâr</i> [<i>abi-šu</i> <i>arad pa-liḫ-ku-nu</i>]	Unto Shamash-shum-ukin, the son of his father, the servant who fears you,
<i>ana amātu</i> ^(tu) <i>parsu balāta</i> [<i>kal i-li-šu</i> <i>lid-din</i>]	Command through a word that his god may give strong life!
<i>šiptu</i> ^{ilu} E-a ^{ilu} Šamaš ū ^{ilu} [Marduk <i>bēlē šamē ū iršitim</i>]	Incantation: O Ea, Shamash and Marduk, lords of heaven and earth
<i>e-piš</i> āli ū <i>bīti</i> [<i>at-tu-nu-ma</i>]	The builders of the city and the house are you!
<i>da</i> -[<i>an?</i>]- <i>nu di-in</i> [<i>-ma ḫēru muš-te-še-ru te-ni-še-e-ti</i>]	Strong is the judgment of the leaders of mankind.

REVERSE⁶²

<i>bul-liḫ</i> AN	Call into existence (?)
<i>at-ta</i> ^{ilu} ? <i>amel mu</i> -[<i>te-puš ušur?</i>]	Thou O protect the builder(?)
<i>āla</i> ^{ki} <i>an-na-a</i> <i>ša</i> ^{ilu} Šamaš-šum- [<i>ūkin</i>]	Unto this city of Shamash-shum- ukin

<i>ala an-na-a^{kie3} u âlani^{ki} [meš ša mâtî(?)]</i>	This city and the cities of the country
<i>šilla û damiqta-ka at-'ta li-šim-ma]</i>	Mayest thou decree gracious protection and thy favor
<i>itta-ka damiqtam^(tam) ina âli</i> [<i>tašakanu(?)</i>]	Thy sign of favor place into the city.
<i>marlam^(tam) la šur-ru-û</i>	Not shall grow up bitterness
<i>ina âli ka-a-tu</i>	In the city.
<i>i-nun-bi-tu</i>	They shall shine.
<i>ina âli^{ilu} Šamaš-šum-ûkin</i>	In the city of Shamash-shum-ukin
.

IX

NO. 112

AN EXORCISM⁶⁴

OBVERSE

[<i>zi dingir</i>] <i>ge-pad</i>	By mayest thou be exorcised.
[<i>zi dingir</i>] <i>ge-pad</i>	By mayest thou be exorcised.
[<i>zi dingir</i>] <i>ge-pad</i>	By mayest thou be exorcised.
[<i>zi dingir</i>] <i>ge-pad</i>	By mayest thou be exorcised.
[<i>zi dingir</i>] <i>kur-kur-ra ge-pad</i>	By of the lands mayest thou be exorcised.
[<i>zi dingir</i>] <i>kur-kur-ra ge-pad</i>	By of the lands mayest thou be exorcised.

Three lines destroyed.

<i>zi dingir Dam-en-ki ge</i>	By Damenki the mayest thou be exorcised.
<i>zi dingir Ba-û ama ge</i>	By Bau the mother of mayest thou be exorcised.

<i>zi dingir Am-ma ama dingir an-ki-bi- ta-ge ġe</i>	By Amma the mother of heaven and earth mayest thou be exorcised.
<i>zi dingir Šul-pa-ē' ġe</i>	By Šulpaē the mayest thou be exorcised.

Three lines destroyed.

<i>zi dingir Šu?-ur-mu za- ġe</i>	By Šurmu the mayest thou be exorcised.
<i>zi dingir En-ki uš-sa an-ki-a- ġe</i>	By Enki in midst of the heaven and the earth mayest thou be exor- cised.
<i>zi dingir Dam-gal-nun-na dam dingir En-ki-ge ġe</i>	By Damgalnunna the consort of Enki mayest thou be exorcised.
<i>zi dingir Asar-lù-dug gúb-gúb an-ki-a- šu ġe</i>	By Asar, the good Being, the <i>gub- gubbu</i> in heaven and earth mayest thou be exorcised.
<i>zi dingir Amar-udu inim-dug-ga ni-uš nig-ġul(?) ni-ri ki-ta ġe-pad</i>	By Marduk, the spokesman evil(?) who goes below mayest thou be exorcised.
<i>zi dingir Ni-nun dingir ġi-a in- ġe</i>	By Ninun the god in the mayest thou be exorcised.

Three lines destroyed.

<i>zi dingir Taš-me-tum dam a-mu-ru- ki(?) ġe-pad</i>	By Tashmetum the consort Amuru(?) mayest thou be exor- cised.
<i>zi dingir Bu-bu-bu nu-tur kur-ra-ge ġe</i>	By Bububu the dwarf of the moun- tain mayest thou be exorcised.
<i>zi dingir Á⁶⁵ ama en-gur-ra-ge ġe</i>	By Á the mother of the Deep mayest thou be exorcised.
<i>zi dingir Ši dam en zu mu-da-ge ġe</i>	By Ši the consort of the lord of the knowledge of dreams mayest thou be exorcised.
<i>zi dingir A-ra giš ab-ru-a ġe</i>	By Ara, the hero in the Deep mayest thou be exorcised.
<i>zi dingir La-ġa-ma ad-gal gu-gu-a(?) ġe</i>	By Lagama the ancestor in the <i>gugu</i> mayest thou be exorcised.
<i>zi dingir Nannar kud nam-kud-da-ni- ge bi-ib-la ġe</i>	By Nannar the divider of divisions mayest thou be exorcised.

<i>zi dingir Dam-gal-la(!) an-da-a-ge ġe</i>	By Damgalla in the heavens mayest thou be exorcised.
<i>zi dingir Dam-kešda dag-il-il-na ġe</i>	By Damkeshda mayest thou be exorcised.
<i>zi dingir gal-gal-la ġe</i>	By the great mayest thou be exorcised.

OBVERSE, COL. II

<i>zi dingir A-ra-su šúb-šúb-[ba] an-na-ge [ġe-pad]</i>	By Arasu the implorer in the heavens mayest thou be exorcised.
<i>zi dingir Ú-ra ġe-é'-a zi [dingir] šag-ga ù-na-ge ġe</i>	By Ura mayest thou go forth, by the gracious of time, mayest thou be exorcised.
<i>zi ni-bu gu-za-lá ù-na-ge ġe</i>	By Nibu the thronebearer of time mayest thou be exorcised.
<i>zi an-ki še-ir-zi nam-kur-ra me-lam-ma ġe</i>	By the perfection of the splendor and the brilliancy of heaven and earth mayest thou be exorcised.
<i>zi dingir A-a-bu dumu-sal? dam-a-ni ġe</i>	By Abu the daughter of his (her?) consort mayest thou be exorcised.
<i>zi dingir Dam-bu(?) nig-si-na-aš-šu (?) ki nig-an-el-a ġe</i>	By Dambu mayest thou be exorcised.
<i>zi dingir Ka mu-gal a zag-ga(?) . . . dul-la-a ġe</i>	By Ka the holy representative of in the cavern mayest thou be exorcised.
<i>zi dingir Ka-gi luġ bi-ib-la [ġe]</i>	By Kagi, the priestly anointer . . . mayest thou be exorcised.
<i>zi dingir giš-ur-a bi-ib-la [ġe]</i>	By mayest thou be exorcised.
<i>zi dingir Nin-tir-mu ti-na-gi ġe</i>	By Nintirmu she who turns the life mayest thou be exorcised.
<i>zi dingir Na-na-a nir-gál-a-ni-dim ġe</i>	By Nana who is like her hero mayest thou be exorcised.
<i>zi dingir Ig-gal-e⁶⁶ sag ki-kur a-a-ni-dim ġe</i>	By Iggal, the chief of the mountain country like his father mayest thou be exorcised.
<i>zi dingir Da-da-a um-ma ad gal-gal-la(!) ġe</i>	By Dada the mother of the great fathers mayest thou be exorcised.

<i>zi dingir En-me-ġar-ra na a-šu maġ</i> <i>a kur-da-na ġe-pad</i>	By Enmeharra the creature in the great water, in the water of the mountain mayest thou be exor- cised.
<i>zi dingir Dam</i>..... .....[ġe]	By..... mayest thou be exorcised.
<i>zi dingir Ka</i>..... .....[ġe]	By..... mayest thou be exorcised.

Two lines destroyed.

<i>zi dingir Lugal-er-ra ana-ka im-til 2'</i>	By Lugalerra of heaven, the wind of life, go forth.
<i>zi dingir Lu-eš-gal sib si-gal-la-ge</i>	By Lueshgal, the shepherd of the living creatures mayest thou be exorcised.
<i>zi dingir Dam-ki-gal-la dam šàg ki- gal-la-ge</i>	By Damkigalla the mistress inmidst of the netherworld mayest thou be exorcised.
<i>zi dingir Nin-ġi-š-zi-da gu-za-lá kur- ra-ge</i>	By Ningishzida the thronebearer of the land mayest thou be exor- cised.
<i>zi dingir En-'ur-na-gal en kur nu- gi-en-da ġe</i>	By Enkurnagal the lord of the land of no return mayest thou be exorcised.
<i>zi dingir Ğuš-bi-il(?) aġrig kur-ra- ge ġe</i>	By Gushbil the abarakku of the land mayest thou be exorcised.
<i>zi dingir Dug-dug-ga-á gir-lal kur-ra- ge ġe</i>	By Dugdugga-a the sword-bearer of the land mayest thou be exor- cised.
<i>zi dingir Ê'-ta-na dingir 2' kur-bal- ge ġe</i>	By Etana the god who goeth forth to the hostile foreign land mayest thou be exorcised.
<i>zi dingir Ka-ti</i>..... .....[ġe]	By Kati..... .....mayest thou be exorcised.
<i>zi dingir Ğál-? im-si nig-ši zaġin [ġe]</i>	By Ğal..... .....the brilliant mayest thou be exorcised.
<i>zi dingir en-sig dam-sig en-nu dam-nu</i>	By the god, the lord below, the mis- tress below, the lord of nothing, the mistress of nothing,

<i>dingir en šilig dam-maġ eš-</i>	The god, the lord, the potentate, the great mistress
<i>en-me-á-ra en-me-šar-ra⁶⁷</i>	By Enmeara, by Enmesharra,
<i>en ama a-a aġag-dul-la-ge-ne</i>	By the lord, the mother, the father, the sanctity of the caverns and
<i>nam-tar-ra-ge-ne ġe-pad</i>	Of the fates mayest thou be exorcised.
<i>. dingir-mu-gal</i>	By the divine representative
<i>ġe-pad</i>	Mayest thou be exorcised.

REVERSE, COL. III

<i>zi im-imin-bi zi an-ki ub-da-limmu-ba ġe-pad</i>	By the seven winds, by the four regions of heaven and earth mayest thou be exorcised.
<i>zi ġê-a si-si-ga ud-da-ġal-a ġe</i>	By the night which overcometh the dawn mayest thou be exorcised.
<i>zi ġag-gar ġag-gu-la kur-kur-šu⁶⁸ šu-bi-eš im-saġ⁶⁹ a-ab-ba a-da⁷⁰-gal-gal-la ġe</i>	By the pillar, the bolt, which submit the lands, the devastating wind of the ocean-floods mayest thou be exorcised.
<i>giš-aš-a ba-ra-an-da-sir-ri</i>	Not a single tree shalt thou root out!
<i>gi-aš-a ba-ra</i>	Not a single reed shalt thou pluck out!
<i>giš . . . -aš-a ba-ra</i>	Not a single-tree shalt thou root out!
<i>. gar-ra-da ba-ra-an</i>	. . . . . shalt thou root out!
<i>šu-a⁷¹ a-ma-da⁷²-ge ba-ra-an</i>	No spreading shoots of the land shalt thou pluck out!
<i>šu-a⁷¹ a-ab-ba-ge ba-ra-an</i>	No spreading shoots of the sea shalt thou pluck out!
<i>dü-e bal-e ba-ra-an-da</i>	That which has been made hostility shall not tear down!
<i>dü-e sag-bal-e ba-ra-an-da</i>	That which has been made the chief of hostility shall not tear down!
<i>ki uku kur-ra-ge tur-tur-ġu laġ</i>	From the place of the people of the land, to thy children go!

<i>dingir Babbar sag-kal dingir-ri-ne-ge</i>	Unto Shamash, chief of the gods,
<i>šu-na ù-si-ga⁷³</i>	command him.
<i>dingir Babbar sag-kal dingir-ri-ne-ge</i>	May Shamash, the chief of the gods,
<i>ġul-bi su-na</i>	remove the evil in his body.
<i>ġa-ba-an-sir-ri</i>	
<i>inim-nim-ma utug-ġul-a-kam</i>	It is a prayer against the evil spirit.

X

No. 128

AN E-NU-ŠUB TEXT

OBVERSE, COL. I

<i>[inim-nim-ma] utug-ġul-a-kam⁷⁴</i>	Prayer against the evil spirit.
<i>[en ē]-nu-šub⁷⁵</i>	Incantation of the house of exorcism.
<i>[utug-ġul-gál] edin-na laġ-a</i>	The evil spirit which roves over the desert,
<i>[gidim-ġul-gál] edin-na dul-la</i>	The evil demon which covers in the desert,
<i>[sag-gig] nig-gig⁷⁶ edin-na lá-a</i>	Headache, sickness which lies in the desert,
<i>.....-ni maġ-e dingir En-lil še-ir-ri-da</i>	.....the great, Enlil the brilliant,
<i>.....dingir En-ki dingir En-lil ban-da-bi</i>	.....Enlil the son of Ea.
<i>.....dingir A-nun-na-ge-ne urugal-la ri-a</i>	The.....of the Anunaki is begotten in the underworld.
<i>.....ki-dur-maġ-a-ru</i>	.....in thy great dwelling
<i>.....la-...-ru bi-da-...-bu⁷⁷</i>	.....
<i>.....[im]-te-gá-da-ba</i>	.....themselves
<i>.....-gal-ne-a mu-un-tar-ri-eš⁷⁸</i>	The.....in the.....they have decreed.
<i>.....-e ib-te-gi-eš úr-ra mu-un-ni-in-uš⁷⁹</i>	.....they come near, on the foundation they take their stand.

[dingir] Asar-lù-dug igi-im-ma-an-sum	Marduk saw him.
[a-a-ni] dingir En-ki-ra è-a ba-an-šit-tur gu-mu-un-na-dé-e	Unto his father Ea into the house he entered. He spoke:
[a-a-mu] utug-ġul edin-na laġ-a	My father, an evil spirit roves over the desert.
[gidim-ġul] edin-na dul-la	An evil demon covers in the desert.
[sag-gig nig]-gig edin-na lá-a	Headache, sickness lies in the desert.
[.....-ni maġ-e] dingir En-lil še-ir-zi-da	.....the great, Enlil the brilliant
[.....dingir En-ki dingir En-lil, ban-da-bi	.....Enlil, the son of Ea
[.....dingir A-nun-na-ge-ne urug]al-la ri-a	The.....of the Anunaki is begotten in the underworld.
[.....ki]-dur maġ-žu-a	.....in thy great dwelling
[...la...žu bi-da]-bu	.....
[.....im-te-gá]-da-ba	.....themselves
[.....gal-ne]-a mu-un-tar-ri-eš	.....they have decreed.
[.....ib-te-gi]-eš úr-ra mu-un-n[i-in-uš]	.....they approach, at the foundation they take their stand.
.....ġul-bi-ka.....	.....of his evil.....

OBVERSE, COL. II

a-a-[mu(?).....]	My father.....
nam-tar.....	Fate.....
bar-šu ġe-[im-da-gub]	May stand aside.
á-ġul-gal è'-a.....	Go forth, O evil power!
utug-ġul a-lal-ġul bar-šu ġe-[im-da-gub]	The evil spirit, the evil devil may stand aside!
utug-sig-ga dingir-kal sig-ga ġe-im-[laġ-laġ-gi-eš]	A kindly spirit, a kindly protecting deity may be present.
inim-nim-ma utug-ġul-a-[kam]	Prayer against the evil spirit.
en è-nu-šub ⁸⁰	Incantation of the house of exorcism.
utug-ġul-gál gidim maš-tiq-gar [edin-na]	The evil spirit and devil who appear in the desert
nam-tar nig-ġul-gál tag-ga-ŕ[u]	Fate, evil approached thee.
eme nig-ġul-dim-ma lù mu-ri-in-[kešda-ge]	The tongue of evil is bound on the man.

*dug-dim ġe-gaṛ-gaṛ*⁸¹

*dug-bur(!)-dim ġe-maš-maš*⁸²
giš-gam-ma giš-kan-na-ka
*sag-nam-ta-bal-e-en*⁸³
*giš-i-tub-ba*⁸⁴ *nam-ta-bal[-e-en]*

utug-ġul edin-ṣu-ṣu a-lal-[-ġul edin-ṣu-ṣu]

*utug-ġul(!)*⁸⁵ *ê-a-til-la ṣu[-nu-gar-ra-ṣu-ṣu]*

dingir lû-gal-[-lu-ge]

utug-ġul a-lal-ġul gidim-[-ġul mulla-ġul dingir-ġul maškim-ġul la-dug-bur-ṣi dug-qa-bur-dim]

*an-aš-an-a*⁸⁶ *ġe-im-mi-[-gaṛ-gaṛ]*

inim-nim-ma utug-ġu[-l-a-kam]
en ê-nu-[-ṣub]

May they be broken in pieces like a cup.

May they be smashed like a vessel.
 Through the bolt of the door
 May they not break through!
 Through the.....may they not break!

O evil spirit to thy desert! O evil devil to thy desert!

O evil spirit that dwells in the house not will spare thee

God and man

Whether it be an evil spirit, or evil devil, or evil demon, or evil god, or evil fiend, like the sherd that is thrown away by the potter

May they be cut to pieces in the main-streets.

It is a prayer against the evil spirit.
 Incantation of the house of exorcism.

REVERSE, COL. III

ki lû-na me
lû an-ta ri-ri
lû ki-ta nu-bal-da
nin-ra sag-me-da(?) gar nin-(?)
sag-gig gig-giš-na

šâg-gig-ga-ṣu
lû šâg-gig-ga
utug-ġul sag-da
û-ġul nig.....
dingir-ġul nig.....
inim-nim-ma ṣu-ab-ba a-ra-ab-im-mu-ne-en

lû-galu dumu dingir-ra-na
ṣu-il-il-la-ṣu ba-ra-an-da-te-ne-en

The place of man
 Who goes above
 Who below not breaks through
 To the lady
 Headache, sickness of the members,

.....
 In sickness of heart
 Whose heart-ache
 The evil spirit at the head
 The evil man
 The evil god
 The incantation of the Deep shalt thou mention to him.

The man, the son of his god,
 With thy raised hand thou shalt not approach.

<i>lù tab-tab-ba-zi ba-ra-an-da-ná-ne-en</i>	With thy companions mayest thou not lie down,
<i>ka-ġu-luġ-ġa-zi ba-ra-an-da-dug-ne-en</i>	With thy fearful mouth mayest thou not speak,
<i>sag-ki sur-ra-zi ba-ra-an-da-?-n[e-en]</i>	With thy angry face mayest thou not,
<i>igi-ġuš-a-zi ba-ra-an-da-ru-e-ne-en</i>	With thy angry look mayest thou not turn about.
<i>ní-me-me-ne-zi ba-ra-an-da-dib⁸⁷-dib-ne-en</i>	With thy commands of fear mayest thou not seize,
<i>ka-zi-ta nig na-an-ta-ê'</i>	From thy mouth nothing may go forth
<i>eme-zi-ta nig-ġul na-an-ġá-g[á-ne-en]</i>	Through thy tongue evil mayest thou not do!
<i>šâg-zi gar-nu-ġu[š-ġuš-ne-en]</i>	Thy heart may not inspire fear!
<i>zi an-na ġe-[pad zi ki-a ġe-pad]</i>	By heaven be thou exorcised! by earth be thou exorcised!
<i>en-na [su lù-gal-lu dumu dingir-ra-na ba-ra-an-ta-ri en-na ba-ra-an-zi-ga-en-na-aš]</i>	Until from the body of the man, the son of his god thou art removed, until thou goest off
<i>ú na-[an-da-ab-kú-e a na-an-da-ab-nak-e]⁸⁸</i>	Food thou shalt not eat, water thou shalt not drink!

REVERSE, COL. IV

<i>[utug-ġul-ġál kalam-ma nigin-e]⁸⁹</i>	O evil spirit which hunts over the land,
<i>[utug-ġul-ġál nig]-zi-ġál dib-dib-bi</i>	O evil spirit which seizes living creatures,
<i>[utug-ġul]-ġál nam-tar-šú šur-ra^{90 91}</i>	O evil spirit which rages (?) over destiny,
<i>[utug]-ġul-ġál kalam-ma ġul-a⁹²</i>	O evil spirit which violently troubles the land,
<i>lu(!)⁹³-a</i>	O evil spirit which receives not prayer,
<i>utug-ġul-ġál a-ra-su šú-nu-sir</i>	O evil spirit which draws out the children like fish from the water,
<i>utug-ġul-ġál gal-gal-e zu-gal mu-un-ru-ru-a</i>	O evil spirit which throws down the great intentionally,
<i>utug-ġul-ġál um-ma ab-ba-bi-da(?)-ge(?)-mu-un-dun-dun</i>	O evil spirit which strikes father and mother,

<i>utug-ġul-ġál sila dagal-la mu-un-dib-dib-bi</i>	O evil spirit which seizes the wide street,
<i>utug-ġul-ġál edin dagal-la mu-un-si-si-ga</i>	O evil spirit which fills the wide desert,
<i>utug-ġul-ġál i-lu-ma kabar-kabar-ri</i>	O evil spirit which dives into the spring,
<i>utug-ġul-ġál dim-ma kalam-ma šub-šub-bu</i>	O evil spirit which overthrows the work in the land,
<i>utug-ġul-ġál kalam-ma si kab-kab</i>	O evil spirit which overthrows the horn of the land,
<i>utug-ġul-ġál á-e si-si ba-ri-a</i>	O evil spirit which walks at the side of the weak,
<i>utug-ġul-ġál lù-ra ú(?) nu-kú</i>	O evil spirit which to man food does not give to eat,
<i>utug-ġul-ġál dam(?) . . . ú-ra dun-dun</i>	O evil spirit which strikes,
<i>utug-ġul-ġál sag-li-tar tar-ra-bi</i>	O evil spirit which tears to pieces him who is attentive,
<i>utug-ġul-ġál kur-ra šú laġ-laġ-gi</i>	O evil spirit which washes the hand in the mountain,
<i>má-e lù-tù-tù sanga-maġ dingir En-ki-ga me-en</i>	I am the exorciser, the high-priest of Ea.
<i>en-e mu-un-ši-in-gi-en</i>	The lord has sent me.
<i>má-e ġiš tu-ra-ka⁹⁶ mu-un-ši-in-gi-en</i>	He has sent me to the sick man.
<i>egir-má-a-ra nam-ba-ab-ġiš-gi-en</i>	They shall not follow behind me.
<i>egir-má-ka nam-mu-un-ra-ra</i>	They shall not walk behind me.
<i>lù-ġul-ġál šú-nam-ba-ši-ši-in</i>	May the evil man be removed!
<i>utug-ġul-ġál šú-nam-ba-ši-ši-in</i>	May the evil spirit be removed!
<i>ši an-na ġe-paġ ši ki-a ġe-paġ</i>	By heaven mayest thou be exorcised! by earth mayest thou be exorcised!
<i>[inim-nim-ma utug-ġul-a-kam]</i>	It is a prayer against the evil spirit.

REVERSE, COL. V⁹⁶

<i>[sila-a ġin-ġin ab-ba šu-šu ġiš-šaġil]</i>	Walking the streets, attacking dwellings, penetrating bolts,
<i>.tu-tu-da⁹⁷</i>	Evil man, whose face is evil,
<i>[ġalu-ġul] igi-ġul</i>	Whose mouth is evil, whose tongue is evil,
<i>[ka-ġul e]me-ġul</i>	Evil spell, sorcery, witchcraft,
<i>[uġ-ġul, uġ-šu] uġ-ri-a</i>	

[gar-ša-a] gar-gul-dim-ma	Enchantment, evil deed
[ša-ē]-a-ta ē'-ib-ta ⁹⁸	Go forth from the house!
[zi an-na] ġe-e-pad	By heaven mayest thou be exorcised!
[zi ki-a] ġe-e-pad	By earth mayest thou be exorcised!
[lū-gal-lu dumu] dingir-ra-na	Unto the man, the son of his god,
[ba-ra-an]-na-te-gá-ne-en	Mayest thou not approach!
[ba-ra-an-gi-]gi-e-ne-en	Mayest thou go off!
[giš-gu-za-na nam-ba]-tuš-ù-ne-en	Mayest thou not sit in his seat!
[giš-nad-da-na nam-ba]-ná-ù-ne-en	Mayest thou not lie on his bed!
[ur-šu nam-ba-gib]iš-ne-en	Mayest thou not rise over his fence!
[ē-ki-tuš-a-na nam-ba-tu-t]u-ne-en	Mayest thou not enter into his chamber!
[zi an-na-ki-bi-da-ge i-ri-pa]d	Mayest thou be exorcised by heaven and earth!
[ġa-ba-ra-du-un]	Mayest thou depart!

XI

No. 114

A HYMN AND INCANTATION TO ENLIL

An excerpt duplicate text of this hymn is published in Barton, Miscellaneous Babylonian Inscriptions, No. 10.

OBVERSE

<i>inim-nim-ma-bi inim-šúb-[ba-kam]</i>	His exorcism is a word of blessing.
<i>tū-tū-bi inim zur-[ra-kam]</i>	His incantation is a word of imploration.
<i>inim-bi ka-gar šag bar-šu giš-šub</i> <i>š[ub-ba]</i>	His word is a good thought. It sets aside fate.
<i>garza nig-kal-kal-la-[kam]</i>	It is a command of preciousness.
<i>ezen ña-ga sud ġe-gál-la daġ-[ġa]</i>	He replenishes the feast with oil.
	He adds abundance.
<i>giš-ġar ka-ni(?)dagal?-la(?)</i>	The barrieris wide(?).
<i>silim-bi nig-gal-gal-la-kam</i>	His well-being is a great treasure.

<i>ud-šu-uš ezen peš-ša en-mağ-ám</i>	Daily he revives the feast. He is a lofty lord.
<i>gan dingir En-lil-la kur ġe-gál-la-kam</i>	The field of Enlil is a mountain of abundance.
<i>šu-gid igi-nim lal šu-sag nig-gig-bi</i>	The extended hand above exorcises.
<i>ê-a⁹⁰ en-bi ê⁹⁰-da mú-a</i>	His sickness of hand and head Go forth! His lord come forth! shine forth!
<i>gur-bi-šu silim-ma ġe-dū-ám</i>	At his gracious intercession well-being is established.
<i>abzu-sa-nun-bi-šu luğ-ġa tum-ma-meš</i>	From his great Deep a cleansing they bring.
<i>nu-eš-bi gag diš azag-gi dū-a-meš</i>	His priests pull down one shining pluck.
<i>engar-mağ-bi sib-ziid kalam-ma</i>	His lofty Engar, the faithful shepherd of the land
<i>ud dug-ġa zid-de kur tu-da-a</i>	In a good and true day brought forth the mountain.
<i>uššu ê-dagal-la ġe-dū-a-ám</i>	The foundation of the wide temple is resplendent.
<i>mur im-da-gub šuku dingir Ninni gal-gal-la-kam</i>	An enclosure is erected. Many are the Ishtar-cakes.
<i>eš-bi nu-mu-un-gub e-kur zagin dur</i>	When his dwelling stood not, he inhabited Ekur the shining.
<i>dingir En-lil á-dam azag ki-a mur-ra-a-za</i>	O Enlil brilliant hero thou walkest on earth
<i>dingir En-lil-ki uru ní-za ši-im-mu-un-ru-ru-a</i>	Since Nippur thy city has been built through thy fear!
<i>ki-ùr kur-ki-el-dim-a izi dug-ġa</i>	The gate of the underworld is like a pure mountain purified by fire.

REVERSE

<i>ub-da-limmu-ba[šàg]-ga an-ki-ka ki-dur-e-[za]</i>	In the four quarters, in the midst of heaven and earth is thy dwelling-place.
<i>sağar-bi zi kalam-ma zi kur-kur-ra-[ám]</i>	Its earth-heap is the life of the land and the life of the foreign countries.
<i>murġu-bi azag-ġuš-a barag-ni ud zagin-na [tur-zu]</i>	In its shining and brilliant brick enclosure, its sanctuary on a shining day thou didst enter.

*am-dim ki-en-gi-ra si dingir-dingir
ba-ni-ib-si-[il-la]
kur-kur-ri¹⁰⁰ sag ni- ζ u-uš¹⁰¹ sig-gi*

*ezen gal-gal-bi uku-e nam- \acute{g} e-a ug-ga
mu-un-di-ni-ib- ζ al-e
dingir En-lil urta¹⁰²-a ζ ag du \acute{g} -li dú-dú-
a- ζ u
ab ζ u engur¹⁰³ a ζ ag-ga¹⁰⁴ gal-bi tum-ma-
 ζ u*

kur sig X¹⁰⁵ a ζ ag-ki im te-en-te-en- ζ u

ê-kur ê ζ agin ki-dúr-ma \acute{g} im il šub- ζ u

nì-lam-bi¹⁰⁶ an-ni¹⁰⁷ uš-sa¹⁰⁷

giš- \acute{g} ê-bi kur-kur-ra-ša¹⁰⁸ mu-un-lal

*muš-bi an-ša-ga-aš ša-mu-un-dim-
gub¹⁰⁹*

en-en-e¹¹⁰ bàr-bàr-ge-ne

*šuku dingir Ninni¹¹ a ζ ag-ga si-mu-
ni-in-di-eš*

*inim- ζ ur-ra ù-kul¹¹² mu-na- \acute{g} a- \acute{g} a
dingir En-lil-la¹¹³ igi- ζ i¹¹⁴-bar-ra- ζ u
gù- ζ id-dé-a kalam-ma il-la- ζ u*

kur-[giš-ni]¹¹⁵-šù kur- \acute{g} u¹¹⁶-ni-šù

*kur-ra ki-sud ug-ga \acute{g} u-mu-na-ab- \acute{g} a-
 \acute{g} a¹¹⁷*

a-ri-sa-dim dú-a nig-ki-šar-ra-kam

maš-da-ri-a¹¹⁸ \acute{g} u kalam dugud-da-bi

šag-dug in-il ê nig-ga-ra-kam

*ê-ma \acute{g} -e¹¹⁹ šuku dingir Ninni si-ne-
in-di*

Like a wild-ox it lifts up to Sumer
the horn of the gods.

To foreign lands it smiteth on the
head with terror.

Its great feasts fill the people with
fullness of light.

O Enlil, holy seer, splendor thou
increasest!

Mightily thou sweepest along
through the splendid watery Deep
of the ocean.

In the low mountain of the bril-
liant shrine(?) thou abatest the
wind.

From Ekur, the shining temple, the
lofty dwelling-place thou turnest
away the stirred up winds.

The fear of its splendor reaches the
heavens.

Its shadow encompasseth the moun-
tains.

Its form stands inmidst of the
heavens.

The priests of the sanctuaries
Prepare holy Ishtar-cakes.

Prayer and imploration they make.
O Enlil, behold thou graciously!

Through a faithful word raise thou
up the land!

On the inaccessible mountain, on his
brilliant mountain,

The distant mountain, submission
is rendered.

Like a just shepherd appoint the
affairs of the universe.

With produce make the surface of
the land heavy!

Offerings (then) they will bring to
the treasure-house.

In the lofty temple they will pre-
pare Ishtar-cakes.

dingir En-lil sib-ziid ní-ba dib-a Enlil, the faithful shepherd will seize
 them for himself.
*nig-zi-gál-la-ka*of the
 living creatures.

XII

No. 122

AN INCANTATION AGAINST THE FEMALE DEMON LILITUM

OBVERSE

[*lil-la edin-na ni-kaš-kaš-eš-ám*] *li-li-*
tum ša [ina ši-rim it-ta-na-aš-rab-
*bi-tu]*¹²⁰ Lilitum who struts in the desert
uğ-žu uğ-ri-[a?ba-ni-in-gar] ki-iš-pu Has committed evil spell, sorcery.
*ru-ḫu-ú it[-ta-aš-kan]*¹²¹
ki-el kalag [ē-ur-a-ni-ta ba-ra-ē'] id- She drove forth the man and the
lam ù wa-ar-da[-tam ina biti-šu-nu maiden from their house.
*ú-še-ši-i]*¹²²
ni-gin šar zu-ab kurrud-da da-šab . . . Thereupon she wentinto the
 . . .*il-li-ik-ma ti-da(?) -am i-na absu* Deep into the hole
i-na ḫu-u[r-ri . . .]
šalam mu-un-dim da-šab-šú A picture she made and
i-bu-uš-ma mu-ša-te
alam +bat-a-ni lù ba-an-[gaṣ] i-na li- With her saliva she smites the man.
*ra-ti-šu a[melam i-nar-ru]*¹²³
*uğ i-ni-in-dé ki-a*¹²⁴ *ru'-tam id-di-ma* Spittle she threw down upon the
i-na ir-ši-tim-ma ground.
*uğ-dug-dug*¹²⁵ *nig-kú-kú-[a mu-un-* Evil spell she performed and threw
šub-ba] ki-iš-bi i-pu-uš-ma i-na it into the food.
ma-ka-lim [id-di-ma]
uğ bi-e dé-a eme nig-gul-bi Spittle she threw into wine and
 badly the tongue it
*ru'-tim ina*¹²⁶ *ši-ka-rum id-di-ma*
lim-ni-iš [lišânám]
 [*lù-gal-lu*] *paṣ-gal-la di nu-um-* The wanderer does not know
a-žuamêl mu-ut-ta-al-li-kam
i-na la i-du-ú

[lù]-galu-bi á-šú-gir-ni sa ab
 i-na ba-na-ni-šu
 zak-še im-gam-gam ga(?) ešir . .
 a-ḫa-a-šú ku-us
 -sa

dingir Asar-lù-dug igi-ma-an-[sum]
 a-a-ni dingir En-ki-ra è ba-ši-in-tur
 [gù-mu-un-na-an-dé]
 a-a-mu ḡul-gál igi-ḡul
 a-du z-kam-ma-aš ù-ub-da a-na ni-ib-
 g[e-g]e
 dingir En-ki-ge dumu-ni dingir Asar-
 lù-dug mu-na-ni-ib-g[e-g]e
 dumu-mu a-na a-an-na-e-žu a-na a-
 an-a-ra-ab-daḡ-e
 gar-gá-e ni-žu-a-mu ù-za-e in-ga-e-žu
 ù-za-e in-ga-e-žu gá-e-ni-žu
 gin-na dumu-mu dingir Asar-ù-dug
 a kar el-la-ta dug-šar ù-ba-e-ni-si
 me-e kar-ri el-lim i-na [saharruti]¹²⁷
 mu-ul-li-ma
^{si5}šinig ù-in-nu-uš ^{si5}[gišimmar-du]¹²⁸
 gi-sul-šar

rig-li [erin]-babbar-ra
 [nà gab-ši-a n]à nini-[ši] nà muš-
 [gir]¹²⁹ [du-ša-a ḫu-la-la muš-gar-]
 ra
 [šà a-gub-ba-šu ù-me-ni-šub ana lùb
 a-gub-bi-e i-di-ma]

The man in his members rheumatism

 His sides stoop down(?)

Marduk saw him.
 Into the house of his father Ea he
 entered and spoke:
 My father, evil, the evil eye,
 "Twice let him say it." Whereby
 may he be relieved?
 Ea answered his son Marduk.

My son, what dost thou not know?
 what else can I add unto thee?
 What I know thou knowest also.
 Thou knowest what I know.
 Go my son Marduk!
 Fill pure water from the dyke(?) in
 a saharutu-vessel!

The cedar, the mashtakal plant, the
 suhushshu-plant, the reed of
 shalalu,
 Cypress, white cedar,
 The dushu-stone, the hulalu-stone,
 the mushgarru-stone

Place into a laver!

REVERSE

[ka-sar-ni ḡe-en-da-gab-gab]¹³⁰ ki-iš-
 ri-šu li-pa-aṭ-ti-ir
 uḡ-žu uḡ-ri-a-ni zur(?) tur-tur-ra-dim
 ru-ta ki-ma wa-ad-lum(?) ši-iḫ-ḫi-
 ru-tim
 lù-šeš uḡ-ri-a-ni giš-tap-šu-uš-gal ḡu-
 gab-šu ša-lam-ti ka-aš-ša-aṭ-ti šu-
 a-ti li-is-ḫu-ub

May her knot be loosened!

The spittle be like the *wadlum* of
 the little ones!

May the corpse of that witch be
 thrown away!

<i>dingir muš-dim šâg-bi-šu ġe-en-sur-ri-eš</i> ³¹ <i>libbi-šu a-ia i-ni-eš</i> ³¹	May she weaken in her heart like the serpent-god!
<i>dumu gir-tab-ba-dim uġ-ri-a-ni</i>	May the sorcery of that witch fall down like the young of a scorpion.
<i>ġe-šub-bu(?)-uš ki-ma ka-ša-ap-tu šu-a-ti ki-iš-pu-ša li-ša-am-ki-tu-šu</i>	
<i>sa ud giš-bu-dim ka bad</i> <i>ġe-ni-uš ši-ir-a-ni-ša ki-ma ga-ši-ši-im ka-ša-ap-tu šu-a-ti li-mur-ru-ú</i>	May that witch's like a pole.
<i>uġ-im im-te-na-šu šú-ġa-ba-ab-zi ki-iš-pu-ša a-na ra-ma-ni-ša li-in-na-ad-ru</i>	May her sorcery rage fiercely against her own self.
<i>agan á u-a-na</i> ¹⁵² <i>ġe-kud-kud-e zi-ri-iġ-za i-na am-ma-[tim] li-ba-zi-in</i>	May her breast be cut off by inches.
<i>šú-si-ni zaġan-dim</i> ¹⁵³ [.]-e ša ki-ma ba-	May her finger like a

Two interlinear lines too fragmentary for translation.

[<i>dingir N</i>] <i>in-ib ur-sag-[kalag-ga dingir En-lil-la-ge]</i> ¹⁵⁴ <i>ġe-a</i>	May Ninib the mighty warrior of Enlil
. <i>mu(?) -gal dingir-ri[-e-ne-ge] ġe-a</i>	May X the representative of the gods
<i>dingir Nin-giš-zi-da gu-[za-lal kur-ra-ge] ġe-a' su-ka-di</i>	May Ningishzida the throne-bearer of the land
<i>dingir Nin-gi-ba- ġe-a su-ka-di</i>	May Ningiba

Five lines completely destroyed.¹⁵⁵

<i>lù-gal dumu dingir-ra-na [ġe-en-azag-ga ġe-en-el-la ġe-en-laġ-laġ]</i> ¹⁵⁶	May the man, the son of his god, become pure, become clean, become bright!
<i>dug-bur-šagan-dim [ù-me-ni-ġu-luġ-luġ ki-ma bu-ri šik-ka-ti lim-te-is-si]</i>	May he be cleansed like a vessel of lard!
<i>dug-bur-ia-nun-na-dim [ù-me-ni-su-ub-su-ub] ki-ma bu-ri [hi-me-ti liš-ta-kil]</i>	May he be clean like a vessel of butter!

<i>dingir Babbar sag-kal dingir-ri-e-ne-ge</i> [<i>šu-na ù-me-ni-sum</i>] <i>a-na</i> [<i>ilu Šamši a-ša-rid ilâni^{mes} pi-qid-su-ma</i>]	Entrust him to the care of Shamash, the chief of the gods!
<i>dingir Babbar sag-kal</i> [<i>dingir-ri-e-ne-ge silim-ma-na</i>]	Through Shamash, the chief of the gods, his welfare
<i>šu-šag-ga dingir-ra-ni-šu</i> [<i>ge-en-ši-in-ge-ge</i>] ^{1 7}	At the kind hands of his god may be attained!
<i>dingir lù-ba-ge dingir En-ki dingir i-li amêl šu-a-ti ù</i> [<i>ilu E-a ilu</i>].	The god of that man and Ea, the god
<i>lù-ba an-šu</i> . . . . .	. . . . .

Rest destroyed.

XIII

No. 135

A SCHOOL EXERCISE

The present text contains disconnected sentences in Sumerian with interlinear Akkadian translation. It represents obviously a scholar's exercise in a more advanced class. After having passed through a course of writing names of persons, animals, plants and so forth, he was advanced to a class in which he passed from word-lessons to lessons of sentences. It is true that the personal names contain already such constructions of sentences, yet they occur in such stereotyped forms that they must have been included in an elementary course rather than in a higher class. Personal names at that time, as now, were regarded as a word-unit. The clumsiness of writing in scholars' exercises containing personal names is ample proof that they constitute the work of beginners.

OBVERSE

...zu-.....	.....
...da-ra-da.....	.....
ur-ri ¹³⁸ ur-da.....	Dog with dog.....
kal-bu it-ti kal-bi.....	.....
ur-ri ur-ra-ta á.....—	Dog to dog.....
a-na——na-mu-ud(?)... .	.....
an ¹³⁹ -ta-mu inim 1-ám li-mu-ba(?)	To my companion one word I shall
[ab-bi] tab-bi-e a-wa-tam is-ti-a-at	speak.
a-ga-[ab-bi]	
ê dingir Nannar im-te zu-ab mu-	In the temple of Sin he himself
ni-lal i-na——i-na ra-ma-ni—	raised high 'the Deep.'
—eš-te-ni-ki-[i]	
ni-gab-ba ¹⁴⁰ luġ lù ê-a tur-tur lù-	The door-keeper to him who enters
gal-[lu pap-ġal mu-ni—tum?] —	into the house as wanderer a
—mu-[ut',-ta-al(!)-ik bi-tim.....	cleansing brings(?).
.....	
mu dingir Ba-ú nin ê-ka-e šub-ba ê	On account of Bau, my mistress, I
dingir Nannar-kam aš-šum be-el-	remained in the temple of Sin.
ti-ia e-zu-ub i-na bitim	
unugi ki-gub-ba nu-tuku-a pa-ar-	A tomb and a dwelling they have
ša ù ma-za-za-am la i-šu-ú-ma	not.
un(?)—mu-ta im-ri-a-mu-ta ¹⁴¹ i-na ni-	From my people and my war pris-
ši-ia ù ki-ši-ti-ia	oners.
...lù-e ê dingir Nannar-kam ba-ra-	The X of the man are not in the
al-ġál-la-e-kam... .amêli i-na—	temple of Sin.
—la i-ba-aš-šu-ú-ma	
[mu ê] dingir Nannar-kam nig-na-	Concerning that whichever (belongs)
me-šu nu-mu-ni-ib-te-ta ¹⁴² aš-[šum]	to the temple of Sin, I do not
ša——a-na mi-im-ma šum-šu la	draw nigh.
te-ġa-ku-ú-ma	
.....ám muš-aga-a me en.	[.....] who has done [....
.....-ma.....-zu-uš-bu-tam ip-	.....] art thou.
ši-e(?)	

REVERSE

ù kalam-e mu-un-ki.....	And the land.....
ù ma-tum.....	
nig-šam-ma nig-1-a-kam lù-na....	For the price of one object anyone
i-na ši-im 1 NIG ma-am-ma-an....	.....
.....	

<i>mu-mu nu-mu-un-pad šú-mi ú-ul</i> <i>i-za-kar</i>	He does not mention my name.
<i>ur-dur-ri¹⁴³ è'-ta-ab-ši-en kal-ba-am</i> <i>šu-ši-a</i>	Drive ye out the dog!
<i>ur-dur-ri¹⁴³ sir-ra-ab-ši-en ba-ab-en-</i> <i>na¹⁴⁴ ku-ši-da i-ga-ab-bu-ú</i>	Overpower ye the dog, they say!
<i>gar-ta-ám lù-palil-ge-ne ne-in-dug-</i> <i>eš-a i-na ki-a-am pa-nu-tu-ni iq-</i> <i>bu-ú</i>	In this fashion spoke the chiefs.
<i>gar nu-kú-a šu-mu-da-an-kar a-na la</i> <i>a-ku-lu šam-mi ha-mi-is šu-ba-ti</i> <i>en-nu-un kalaga nu-me-a gè-da-kam</i> <i>ù-nu-mu-un-ni-ku-ku a-na la ma-</i> <i>ša-ar-ti-ia ka-la mu-ši-im ú-ul</i> <i>aš-li(!)-il</i>	It was not in order to eat food that he took off the garment. Not for the sake of my guarding did I not sleep all night.
<i>ne-en-nam di-kud dingir Nannar-kam</i> <i>an-nu-ú-um di-nu ša¹⁴⁵ Sin</i>	This (is) the judgment of Sin.
<i>lù nig-šag-ga kú-a-ni è-a-ni mu-un-ru</i> <i>ša du-mu-uq bi-ti-šu i-ku-lu id-du-</i> <i>ma</i>	They have squandered of the good of the house that they have eaten.
<i>me-en-ne è-a-ni nig-na-me-šu nu-mu-</i> <i>ni-ib-te-ta ni-a-ti ša a-na bi-ti-šu</i> <i>a-na mi-im-ma šum-šu la tu-di-iḫ-</i> <i>ḫi</i>	As for us, unto nothing which (belongs) to his house shall ye draw nigh!
<i>nig-sag-il-la-aš mu-un-</i> <i>a-na la di-na-ni-šu</i>	In order not to his bodily figure.
<i>dingir En-ḫu-ra dūg-ne-in-gam-ma</i> <i>.</i>	To Sin he bowed the knees
<i>a-na — ik-mi-is-ma</i>	
<i>ud-da è-šu-šu nig-kam-</i> <i>ú-ma-am i-na bitika</i>	A day in thy house
<i>nig-è</i> <i>mi-im-ma šum-šu</i>	Whatsoever

XIV

No. 129

A FRAGMENT OF AN INCANTATION

.....ša.....
ša ina zumri-ia.....
^{meš}ittâte^{meš}.....
 [ka-dib-bi-da-ša] dababi-ša [li-kil-lu-šak-ša]
 [it-ti mē ša zumri-ia ū] KI-ME^{meš} ša qata-ia liš-ša-ḫi-i[t-ma]
 [ana muḫ-ḫi]-šu ū la-ni-šu lil-lik ^{itu}Šamaš ta-[da-an-nu?]
limnâti ana muḫ-ḫi-ša tur-ru.....
ka-ṣu lim-šil-ma ana-ku lu-ut-bi
 [ši-i] li-in-ni-gir-ma ana-ku lu-ši-ir
 [ši-i] li-ir-te-si-ma ana-ku lu-bi-ib
 [ši-i] li-mul-ma ana-ku lu-ub-luṭ
 ...ina di-ni-ka i-ša-ru-ut lul-lik
 ...aš-šu la e-pu-ša-aš-ši-im-ma i-pu-ša
 ...aš-šu la as-ḫu-raš-ši-ma is-ḫu-ra
šu al-ta-si ina muḫ-ḫi-šu mē a-ra-[muk]
qātā-ia u AM(?)[?]-an-ni ki-ma mē.....
amātu an-ni-tu iš-.....
gēme(?)[?]-mu ū kalag-mu ṣu.....
-id-ma ina qāt.....

XV

No. 120

AN INCANTATION TO BE RECITED WITH A WHISPERING VOICE.¹⁴⁵

OBVERSE

šiptu an-nu-ú šu-ú an-ni-tum ši-[i]

Incantation: He that one, she that
onei-la-as-su-ma¹⁴⁶ arki-ia

Goes to him and behind me

uš-ta-ma-aš-ša-a ana ša-ba-ti-ia

They reach out for my seizure.

ina pi-ša na-šat a-mat ma-ru-ša-ti

Into her mouth she takes a word of
mischief.

šab-šat ina qatā-a-ša ru-ḫi-e ṣi-ru-ti

She turns in her hands witchcraft
(and) hatred.

<i>ma-la-a ki-e(?) -ma-ša utar ki-ri-ib</i> (.....)-ia	All her family she turns towards my
<i>i-ḫar-ši-ma kal a-na ana amelûti¹⁴⁷</i>	She holds back and every condition to men.....
<i>û ši-i kalbati¹⁴⁷ ana lim-ni û lim- nûtim¹⁴⁸</i>	And she (is) a bitch. For the purpose of evil and baseness,
<i>an-ni-tum .....-ša i-la-[as-su-ma arki-ia]</i>	That one's.....goes to him and behind me.
<i>uš-ta-ma-aš-ša-a [ana ša-ba-ti-ia]</i> <i>aš-bat-ki ina šal-me [ša mu-ši?]</i>	They reach out for my seizure. I seized thee in the blackness [of the night?]
<i>ak-la-ki ina ár-ša-še-e.....</i>	I held thee back in the enchantment

Rest of obverse too fragmentary for translation.

REVERSE

<i>ša e-piš-ti-id ri.....</i>	Whatever my sorceress.....
<i>ša muš-te-piš-ti-id û-tir û.....</i>	Whatever my witch turned and....
<i>a-lik-ki ki-ma bêl ḫi-di-it-ti</i> <i>û-ḫu-šu-ki ana abulli pi-ḫi-i</i>	I went to thee like a malefactor. They hastened to thee at the closed city gate.
<i>ana mur-ḫu ša ^{ilu}Šamšī pa-ni-ki ina</i>	At the approach of the sun thy face was in.....
<i>û-la-la la-na uṛna lu-û-ša-aš-bit</i> <i>abulla</i>	They wash the body, the ear. Verily I took possession of the gate.
<i>aš-šu-ia dimta limnûtim^(tim) tar-te- id(?) -di(?)</i>	On my account thou didst shed(?) evil tears.
<i>marê^{meš} um-ma-ni mašmaše^{meš}</i> <i>mušlahhe^{meš}149</i>	The young sages, the mashmashu- priests, the "serpent-driver"- priests
<i>li-pa-aš-ši-ru-ki-ma a-a-il-ki ú-pa- tu(!)-[ru]</i>	May loosen thee! I have bound thee! They shall loosen!
<i>šipta muššaprata idī</i>	Recite the incantation with a whis- pering voice!

Follows ritual and date.

"In the month Tebitu, on the twenty-fourth day. To Shamash-shum-
ukin....."

XVI

No. 107

AN INCANTATION AGAINST RHEUMATISM¹⁵⁰

OBVERSE

<i>en ê nu-šub</i>	Incantation of the house of exorcism.
<i>sa¹⁵¹ gir-ne-a-su-a</i>	Rheumatism is on the feet (and) on the body.
<i>dingir En-ki-šu ê-a mu-ši-tur ur-keš-da-dim gir¹⁵² še-ba-bi</i>	Unto Ea into the house he entered. Like a bound dog (he is). Gir-fish (constitutes) his sustenance.
<i>ú-bi ša¹⁵³-dim ki-dar dun-bi</i>	His food is like Ša-plant. A crack is his hole.
<i>kâš-šu ê'-a kâš-šu gin-ni-a</i>	Come forth in impetuosity! In impetuosity go!
<i>ġuš-ni ba-ni-zu</i>	His wrath is known.
<i>ġuš-ni-ám šub-dim šid-šid</i>	His wrath accounts for the work of destruction.

REVERSE

<i>ġar-ra-a-na mu-gál-a-na nu-mu-gál- la-bi</i>	He who is inside, shall be no more!
<i>bar-ra-a-na mu-gál-a-na nu-mu-gál- la-bi</i>	He who is outside, shall be no more!
<i>dingir En-ki-ne dingir Nin-ki-ne niġ-aṣag-ga an-na-dim šàg-ta-šu ġe- ba-ra-ab-sig-e</i>	O Enki and Ninki Splendor like that from the midst of the heaven may smite him!
<i>mu-tar-a-aš ġe-im-me-e</i>	May he be made a curse!
<i>šàg lù-ê-ge aga lugal dingir En-ki-ge</i>	Inmidst the human dwelling is the royal crown of Ea.
<i>ê-ê nun-ki(!)¹⁵²-ka ġe-im-dù-dù-e</i>	Let the houses of Eridu be open!

XVII

No. 116

AN INCANTATION

OBVERSE

.....
 [^{ilā}Dim-]a mar-ti ^{ilū}A-nim.....
-ni^(šu-ri-a-ni).....
-ši-ši-ti-šu im-*qut*.....

.....
 The ghoul, the daughter of Anu.....

fell (into?) his.....

gin(?)-na *dingir* gub-bi sal ša šanga-
 ma itti ^{ilū}Šamaš gub-bi

Go! Place the god! The wife of
 the high-priest shall stand with
 Shamash.

šalma rukus ša ili šuati GAB-UB
 arki-šu riksa tašakan

Place into fetters an image of that
 god! A fetter place thou in front
 and behind him!

marē^{mes} um-ma-ni GAB-UB arki-šu
 — išakanu

The young sage-priests shall place a
 fetter in front and behind him!

ū ^{ilā}Nin-a-ḫa-kud-du¹⁶³ GAB-UB
 arki-šu — tašakan

And Ninahakuddu shall place a
 fetter in front and behind him!

rabūti^{mes} ipaṭaru[-šu]

The great ones shall loosen him.

li-dur¹⁶⁴ lim-nu ša pa-ni-ia uk-kiš
 a-a-bi ša tubqi[-ia]

The evil Lidur of my face drive
 away the enemy from my side!

dingir Asar-lù-dug mašmaššu ilāni^{mes}
 bēl ba-la-ṭú ir-ru-bu[-ša]

Marduk, the purification priest of
 the gods, the lord of life enters
 unto her.

dingir Nin-ib ur-sag ilāni^{mes} ir-ru-bu-
 ša

Ninib, the hero of the gods enters
 unto her.

rabišu¹⁶⁵ ṣi an-na ḡe-pad ṣi ki-a ḡe-
 [pad]

O Rabisu, by heaven mayest thou
 be exorcised! by earth mayest
 thou be exorcised!

lù-lil-la ṣi an-na ḡe-pad ṣi ki-a ḡe-
 [pad]

O storm-demon, by heaven mayest
 thou be exorcised! by earth may-
 est thou be exorcised!

ki-el lil-la ṣi an-na ḡe-paa ṣi ki-a ḡe-
 [pad]

O maiden of the storm-demon, by
 heaven mayest thou be exor-
 cised! by earth mayest thou be
 exorcised!

*ki-el ud-da-kar-ra zi an-na ġe-pad zi
ki-a ġe-[pad]*

O maiden of the robber of the light,
by heaven mayest thou be exor-
cised! by earth mayest thou be
exorcised!

ka ġul-ga bar-šu ġe-[im-ta-gub]

May the evil mouth stand aside!

*su lu-gàl-lu pap-ġal-la-ge a-ba-an-
[ġi-eš]*

Be removed from the body of the
wanderer!

*su-mu nam-ba-te-ga-e-ne bar-šu ġe-
[im-ta-gub] ana zumri-ia a-a it-bu-
ni ina a-ba-a-tu li-i-zi-[i-i-zi]*

May they not approach my body!
May they stand aside!

*egir-mu nam-ba-ġi[n-ġin-ne] ana àr-
ki-ia a-a illiku-ni*

May they not walk behind me!

[zi dingi]r gal-gal-e-ne-ge ġe-p[ad]

By the great gods mayest thou be
exorcised!

*[na-an-ġu]b-bi-en ka-šar-bi ġe-en-dù
[a-a] ik-ka-lu ri-kiš-šu lip-pa-tir*

May he not be held in bondage!
May his fetters be loosened!

*[lù gá-e] lù-tù-tù ga-šurru-maġ dingir
En-ki-[ġe] [a-ši-pu] ša-an-ġam-ma-
bu ša ¹⁵⁴E-a ana-ku*

I am the incantation priest of Ea.

*[e-n]e-ne dingir nu-tuk-a-meš dumu
dingir Lamga¹⁵⁶-a-[meš]*

They have no god, children of
Lamga are they.

*[utug]-ġul ġidim-ġul ġalla¹⁵⁷-ġul dingir-
ġul maškim-[ġul]*

The evil spirit, the evil demon, the
evil devil, the evil god, the evil
demon Rabis,

*[dingir dim-me]-a dingir dim-me
bar(!) muġ lù¹⁵⁸-ra šub-ba-a-[ne]*

Labartu, Labasu, rush to the side
of the man.

*.....ana a-ab-ba ša eli
amêli i-ma-aq-qu-tu-šu-[nu-ti]*

*[sila sig-ga ġê-]ta-ge mu-un-laġ-laġ-
ġi-[eš] [ina su-qi ša-q]u-um-meš ina
mu-ši it-ta-na-al-la-[ku]*

Through the afflicted street by night
they walk.

REVERSE

[u-šu-uš ga-ba-da-an-k]ú ġe-[me-en]¹⁵⁹

With whom should I have eaten on
a day?

[u-šu-uš ga-ba-da-an]-nak ġe-me-[en]

With whom should I have drunk on
a day?

[u-šu-uš ga-ba-da-an]-šag ġe-me-[en]

With whom should I have made
merry on a day?

[u-šu-uš ġ]a-ba-da-an-ku¹⁶⁰ ġe-me-e[n]

With whom should I have clothed
myself on a day?

.....-a im-mi-in(?) -si-eš nam-dim
ni-in-dul-dul-la dingir ġig . . .

The they have attacked; that
which is made they have overcome
through an eclipse(?).

[lù-ġâl]-lu-bi ižkim-bi nu-un-[zu-žu]ša
amêlu šu-a-tu it-ta-šu(!)¹⁶¹ ul ú-ta-
ad-di

They do not know the omen of that
man.

dingir Asar-lù-dug dumu nun-ki-ġa-
ge šú-na ugu-na im-mi-in-[ġar]
nam-šub ba[-an-sum] ^{ilu} Marduk
mâr ^{ilu} Eridu ġât-su eli-šu iš(?) -kun
[šip-]ta id-di

Marduk, the son of Eridu, placed his
hand upon him. He performed
the incantation.

nig-na ġi-bil-la ũ-me-ni-ê'
nam-tar su lù-ka ni-ġâl-la a-dim ġe-
im-ma-an-šur-šur-ra nam-ta-ru ša
ina zu-mur a-me-lu ba-šu-ú ki-ma
me-e li-iš-ru-ur

Bring a censer and a torch,
May the plague-demon Namtar,
who is in the body of the man,
trickle away like water!

urudu nig-kalag-ġa ur-sag an-na-ġe
za-ġa-ġ me-lam-a-ni nig-ġul ba-
ab-sir-ra šú-ú-me-ti

Take the copper of might of the
hero Anu, which by the roar of
its splendor removes the evil.

a-lal-ġul dingir ġig-a ġin-ġin šú bil-lá
nu-te-ġe-ne ġe-me-en

An evil demon art thou, a god who
walks in the night, whose unclean
hands do not know reverence.

a-lal-ġul lù-ra nà-a anšu-dim kabar-
kabar-a ġe-me-en kimin ša e-li
amêli rab-žu-[ma ki]-ma i-me-ri i-
ša-an-šam at-ta

An evil demon art thou, who lies
down (in wait) for the man, rest-
ing like an ass.

a-lal-ġul zur-zur nu-un-žu-a [ku-kur-
ġe]-at-ġe nu-tuku-a ġe-me-en kimin
ša ni-ġa-a la i-du-ũ-ma as-ġa-ta
la i-šu-ú kimin

An evil demon art thou who knows
not sacrifice and who has no gifts.

e-sag¹⁶² ti-di-i ši-e-tam ũ ku-ub-bit

Disease thou knowest, snare and
burden,

ina an-nim-ma ilu ġa-di-iš

But in mercy the god gladly

<i>ša-a-bi eli¹¹⁴ Šamaš i-rab-šu¹⁶³ dum-qu</i>	Vindicates good for him unto Shamash
<i>šum-šu ú-lab u-ri . . .-du-ur u-mu</i>	.....when
<i>amata ina biti tu-kab-bit</i>	Thou didst burden the maiden in the house.

XVIII

No. 104

PRAYER OF AN INCANTATION PRIEST

This very interesting text contains the prayer of an incantation priest to the goddess Girazag in order to secure her divine assistance in re-establishing the good relations between a man and a maiden. An enemy, probably an evil spirit is intended thereby, has caused the separation of the maiden from the man. The maiden has gone away. The man was brought to the river to establish his innocence in the cause of this separation. His innocence was proven, or, to cite the passage in the text, "He is in the breath of life, he is established as a faithful man."

OBVERSE

<i>lù-lù-žu ù-ne-.....</i>	Thy men.....
<i>sig-?-bi.....</i>	.....
<i>murgu-bi lù-gul-gál-ba šúb-šúb-[ba]</i>	His enclosure. The one who was evil he implored.
<i>šàg íb-ba-bi-a igi-a e-ra¹⁶⁴ babbar mi- ni-ib-g[ar]</i>	In the anger of his heart clear tears came into the eye.
<i>ud eš-gub ê-kur bad-dim nì-bi-a-šu an-[na uš-sa]¹⁶⁵</i>	When the dwelling Ekur was like a wall which in its awe reached to heaven
<i>ki ka-(?)-tar-ri id lù-ru-gú-da-an¹⁶⁶ ba-lağ-gi-eš</i>	To the place of reverence, the river, with him who was accused(?) they stepped.

*zid-du erim gub-bar an-aga-ne si-di
mu-un-ù-ga(?)*

*erim-gál-la-ni-šu im-ri-ri-e-da-ni dul
engur ne-gub*

*ud-bi-a nin-e im-te-a-ni sal zid i-ri-
bi-ám me-en*

*dingir Gir-aqag dingir nun-gal-la-ge
nì-di-šu al-e
nin me-en an-ni nam mu-un-tar má-e
[gi-na] me-en*

*dingir En-lil-li nam-ma-aš ba-an-dù
ê-gi-a-ni me-en
dingir-ri-e-ne me an-ki-a-šu mu-šu
mu-gar-ri-eš
ama ugu-mu aqag dingir Nin-ki-gal-
la ê-gal-ni-šu ġe-ni-ba*

In truth they made the enemy to stand aside. Justice was performed.

Unto his enemy with his kinfolds the well of the abyss shall be established.

On this day as the mistress herself, the true woman, may I speak unto thee!

O Girazag, goddess of Nungalla, protect in the awe of judgment!

The mistress art thou of heaven. Fate thou decreest. Thou art true!

Enlil verily loosens! His bride art thou.

The gods have placed the command into heaven and earth:

“Let the holy mother Ninkigalla, she who bore me, in her temple express herself!”

REVERSE

*tab-žu kur-dingir-Babbar-ê' id mağ
mu-mi-ni-ri*

*ê-gal ki-dúr aqag nam-lugal-la-ge má-e
maš-bi me-en*

*dingir Ninni-ra gal mu-un-da ne-sag-
gál-la me-en*

*dingir Nin-tu-ri ki nam-tur-zi-ka
nam-da-an-gub-bi [me-en]*

*gi-dur kud-da nam-tar-ri-da inim šag-
gi-ga mu-ba*

*nin izkim zid dingir En-lil-lá me-en
nig-ga-ba nig-nig-nig*

*erim nu-um¹⁶⁷-ši-gi gá-a amat bad ma-
da tab*

Thy companion, the rising sun, has gone to the great stream.

Of the temple, the holy dwelling of the kingship the exorciser am I.

At the side of Ishtar the great I go. A leader am I.

With Nintu in the place of life-giving verily I stand.

Break the Dur-reed! Besides fate grant a word of grace.

The mistress of the true presage of Enlil art thou. A treasure amongst his treasures(?).

Return to the city establish! The maid removed from the land join back!

*uš-šàg-ne-gub gá-a amat lù la ba-ra-
an-bal-li*

Firm love of heart establish (in
order that) the maid and the man
do not break away (from each
other).

*sag-geg-ga igi-ge mu-un-gál-en nu-un-
im-aga-e*

The blackheaded sees that he has
not done (anything wrong).

*im nam-til-la-šu-gá mu-gál lù-ziid ne-
in-gub*

He is in the breath of life; he is
established as a faithful man.

*erim gin á-gá la ba-ra-é' nig-gul-...
.....*

The enemy who came in strength
may not go forth! Evil.....

XIX

No. 133

PRAYERS AND INCANTATIONS OF SHAMASH-SHUM-UKIN¹⁶⁸

OBVERSE

*šiptu ^{im}Šamaš an-nu-ti e-piš ú-[...
.....]*

Incantation: O Shamash, this....
.....

*šalam kaššapi-ia ú kaššapti-ia šalam
e-piš-ia ú muš-te-piš-ti-ia*

An image of my conjurer and female
conjurer, an image of my sorcerer
and sorceress,

*ša'am ra-ḫi-ia ú ra-ḫi-ti-ia šalam bēl
dababi-ia ú belīt dababi-[ia]*

An image of my spoiler and female
spoiler, an image of my male and
female accuser,

*ša'am bēl iq-qi-ia ú belīt iq-qi-ia šalam
bēl di-ni-ia ú bel[īt di-ni-ia]*

An image of my male and female
oppressor, an image of my male
and female judges,

*šalam bēl šir-ri-ia ú belīt šir-ri-ia
šalam bēl qibi-ia ú be[līt qibi-ia]*

An image of the lord and the mis-
tress of my crushing, an image of
the lord and the mistress of my
speaking,

*i-p-ša barta amāt limnūt^{im} i-pu-ša
ú-.....*

Machination, rebellion, an evil word
they have made, they.....

*is-ḫu-ra u-še-is-ḫi-ra ana e-piš-ti ib-
ši-ma.....*

It surrounds me and lets me be sur-
rounded through the sorcery it
possessed.....

-šer-ti dar-ri-ma iq-bu[-ú].

an-nu-ti-šu-nu an-nu-ti šal-
 māni-[-šu-nu.....]
 [.....iḫaḫḫu] šalmāni-šu-nu ni-
 ba-ši elūti.....
 [ša ana ia]-ši kiš-pi ru-bi-e ru-si-e
 ár-[-ša-še-e limnūti]
 [ramu ḫaru] DI.BAL-A ḫi-tar-ru-da-
 a šibit p̄t nikis [napištim^(sim)]
 [kuš-ku-mal] igi-nigin-na id-gur.....
 -gal tu-ra gig-ge.....
 [.....-ne-mi pani ni-it] te-me
 ma-um qāt ili [ú qāt] ištara-ti-ma
 qāt mamit.....
 [qāt amelūti]-ma AN-UR(?)limnūtim
^(sim) rēš limnūtim ĠA-ZA mu-kil
 rēš limnūtim^{sim} [iš-ku-nu-ma]
-ma pi-ia ú-šab-bi-tu kišadi-ia
 ú-tar-ri-[ru lišāni-ia ú-lab-bi-tu]
-qu-lu šinnê[-ia]¹⁶⁹ il-du-du ir-ti
 id[-i-pi lib-bi un-ni-šu]
idāti^{me5.70}-ia ik-su-ú bir-ki-ia
 [ik-su-ú šilli(?) -ia a-li-ka idi-
 ia(?)]¹⁷¹
 [u-šim-su-ú(?) esenserī]^(ri) iq-pu-pu
 pa-ni-ia⁷² uḫ-ḫa-[-na-du]¹⁷³.....-ia
 man-ga lu-'u-tam]
 [ú-mal-lu-in-ni ša]rti-ia im-lu-su
 [ulinni-ia ib-tu-qu]
 [ru-ti-ia il-q]u-ú epir šepê-ia iš-bu-šu
 man-d[a-at la-mi-ia ú-man-di-du]
-of sin.....and they
 commanded.....
 The.....of these their....., of these
 their images.....
they stand. Their im-
 ages are.....the high.....
 Who against me sorcery, venom,
 witchcraft, saliva, evil,
 Love, hatred, contention(?), anguish
 (?), dumbness, shortness of breath
 (?),
 Inactivity(?), indecision(?),.....,
 great....., sickness of the
 night(?).....
distortion of plans,
 hand of god and hand of goddess,
 hand of curse,.....
 Hand of man,.....of evil, head
 of evil,.....supporter of
 evil they established.
My mouth they have seized.
 My neck they have wrung. My
 tongue they have seized.
 They..... My teeth they
 have drawn. My breast they
 have crushed. My heart they
 have weakened.
 My hands they have
 bound. My knees they have
 bound. My shadow(?) which
 walks at my side(?)
 They have snatched away. My
 backbone they have bent. My
 face they swelled (?). My....
with disease and pollution
 They filled me. My hair they have
 sheared. My girtle-cord they
 have cut.
 My saliva they have taken. The
 ground of my feet they drew away
 (?). The measure of my form
 they measured.

[šalmâni-ia lu] ša bini [lu ša ^{isu}erini]
lu-û [ša lipî lu ša GAB-LĀL]

My images, whether of tamarisk or
of cedar or of tallow, or of baked
cakes of honey

[lu-û ša GAB šamaš] šammi lu-û [ša
iddî lu-û ša tiŕti lu-û ša lî]
..... ^{isu(?)}bini(?)u mē(?)^{meš} ina
^{isu}
.....
.....-im-ki-.....

Or of baked cakes of sesame, or of
bitumen, or of clay, or dough,
..... tamarisk and water into
a ... vessel(?).....

Rest of obverse destroyed.

REVERSE

.....e]-piš-ta-šu-[nu
.....-šu]-nu ana iršit la
[târi] li[il-li-ku]¹⁷⁴
[^{isu}Gibillu] agu russu li-ik-ta-na-[ni
.....]
[^{isu}Gibillu ša, ^{isu}Nam-tar sukkal
iršitim¹⁷⁵.....]
... ša ana ia-a-ši kiš-pi ru-ḫi-e
ru-si-[e ar-ša-še limnûti ipušu]

..... their sorcery ...

Their may go to the land of
no return(?).

O Gibil, may the magnificent diadem
be set up.....

O Gibil, who Namtar, the mes-
senger of the lower world.....

... who against me sorcery, venom,
witchcraft, saliva, evil have com-
mitted.

[ilu] šarru bêlu û rubu¹⁷⁶ni-si-ia....

God, king, lord and prince have
become enraged against me.

[k]i ili û ištara-zi-nu-nin-ni SA Ê-
ŠAR-RA(?) [û-lam-me-nu-in-ni]

Since god and goddess turned in
anger against me. With a rope
of Esharra (?) they have mal-
treated me.

[i-na] an-ni-tum¹⁷⁷ ina suqi pu-ub-pu-
ub-ti¹⁷⁸ iš-ku-n[u-nim-ma]

In it (and) in the street they estab-
lished against me raping(?)

[^{isu}Šamaš] ka-e-ti su-û ^{ia}A-a um-ma
la talâr-û.....

Shamash..... Aja, the mother,
does not turn away and.....

^{isu}Šamaš ša kaš-šap-ia û kaš-šap-ti-ia
e-piš-ia û muš-[te-piš-ti-ia]

May Shamash the sorcery of my
sorcerer and sorceress, my male
and female conjurers

ra-ḫi-ia û ra-ḫi-ti-ia kiš-pi-šu-ru ilti
šalam UD.KA id-ta-.....[kima
is-par-ri lib-bal-kit-su-na]

My male and female spoilers with
the image of break
like a net.

[epišan-šu]-nu li-ba-ru-šu-nu-ti^{isu}
Šamaš UD.KA ma-su-ur-ma

At their sorcery may they catch
them. Shamash cut off(?).....

..... and.....

[*ki-ma*] *di-qa-ri hu-bu-šu(!)-nu*¹⁷⁹
*kima ti-nur*¹⁸⁰ *qu-tur-šu-nu li-ri-*
*mu*¹⁸¹

[*li*]-*hu-lu li-ru-bu ũ lit-la-at-tu-[ku*
]

[*e-pi*]*š-ta-šu-nu ki-ma mē na-a-di*
liq[-tu-ũ]

[*šu-nu*] *li-mu-tu-ma ana-ku lu-ub-*
luš-šu-nu li-ni-šu-ma ana-ku [lu-
ud-nin]

[*šu-nu*] *[i-ik-te-šu-ma ana-ku lu-pat-*
tar šu-nu li-iš-šab-tu-ma ana-ku
lu-.....

[*ana ki -bi-ti-ka šir-tu ša la innak-*
aru^(ru)

[*ũ an*]-*ni-ka ki-nim ša la innu-[ũ]*

[*ana*]-*ku arad-ka lu-ub-lu-uł lu-uš-*
lim-m[a]

nar-bi-ka lu-ša-pi dá-li-li-ka ana nišē
*rapšāti*¹⁸² *lu-ud-[ul]*

^{i^u}Šamaš *šur-bi a-ši-pu-tu ša abkal*
ilāni^{meš} *i-pu-šu* ^{i^u}Marduk

Break them like an earthen jar.
 May he quench their smoke like
 an oven.

May they melt, may they glow and
 may they run away.....

May their sorceries cease like the
 water pouring forth.

May they die, but may I live! May
 they tremble, but may I stand
 firm!

May they be bound, but may I be
 freed! May they be seized, but
 may I be.....

By thy exalted command, which
 does not change

And by thy true grace which does
 not alter

May I, thy servant, live and prosper!

I will extol thy greatness. I will
 sing thy praise unto far dwelling
 people.

O Shamash, exalt the exorcising
 priestship, which Marduk, the
 counsellor of the gods, has made.

XX

No. 113

SERIES OF INCANTATIONS AGAINST THE FEMALE DEMON
LABARTU

OBVERSE

[*šiptu dingir Dim-me dumu an-na*
šumu-ša išēn

ša-nu-ũ a-ḫat ilāni ša su-qa-a-ti

šal-šu pat-ru ša qaqqada i-nat-tu-ũ

Incantation: Labartu, daughter of
 Anu, is her first name.

The second: sister of the gods of the
 streets.

The third: the dagger, which smashes
 the head.

re-bu-ú ša iša i-naṣ-ṣa-ḫu
ḫa-an-šu il-tum ša ṣa-nu-ša šaq-ṣu
seš-šu ṣa-qid qa-ti li-qat ^{ilu} *Ir-ni-na*

si-bu-ú nīš ilāni^{mes183} *rabūti*^{mes} *lu-ú*
ta-ma-ta
[it-ti išṣuri šamē]^(e) *lu-ú taṣ-ṣar-ši-*
*ma*¹⁸⁴ *TU* *šiptu*¹⁸⁵

[šiptu dingir] *Dim-me dumu an-na*
mu-ṣad-da dingir-ri-e-ne-ge

[dingir In]-nin nir-gál nin sag gig-ga

[zi a]n-na ḡe-ṣad zi ki-a ḡe-ṣad

*[ú-ša]-ḫi-i-ka*¹⁸⁶ *kalba šalma qal-la-*
*ka*¹⁸⁶ *aq-qi-ki mē*^{mes} *būri*

*[ṣu-uf]-ri at-la-ku*¹⁸⁷ *i-si-i ū ri-e-qi*¹⁸⁸

[ina zumur ^{amēl} *šibri mār ili-šu] an-ni-*
i ū-tam-mi-ki ^{ilu} *A-nim ū An-tum*

[kimin ^{ilu} *En-li]l ū* ^{ildl} *Nin-lil kimin*
^{ilu} *Marduk ū* ^{ildl} *Šar-ṣa-ni-tum*¹⁸⁹
[kimi]n ilāni^{mes} *rabūti*^{mes} *ša šamē*^(e) *ū*
iršitim^(tim)

[ša ana bīt] an-ni-i taturrim-ma ša
*sil-la an-ni-i tatur-ū-ma*¹⁹⁰ *TE*
šiptu

[šiptu iṣ-ṣi-i]t ul i-mat na-mur-rat ū
šī-i-maš-šu(?)marāt ^{ilu} *A-nim*

*[ina arantu]*¹⁹¹ *ru-bu-us-su ina tibni*
*ša immeri ṣikari*¹⁹² *man-za-as-su*

The fourth: who ignites the wood.
 The fifth: the goddess, whose face is terrible.
 The sixth: committed to the care of, (and) taken into the hands of Irnina.
 The seventh: by the great gods mayest thou be exorcised!
 Mayest thou fly away with the bird of the heavens. Exorcism. Incantation.
 Incantation: Labartu, daughter of Anu, called by the name of the gods.
 Innin, mistress, lady of the black-headed,
 By heaven mayest thou be exorcised! By earth mayest thou be exorcised!
 I have given unto thee a black dog as thy servant; I have poured out for thee spring-water.
 Go away! Go! Depart! and be far off!
 From the body of the child, this son of his god, I beseech thee by Anu and Antu,
 Ditto, by Enlil and Ninlil, ditto, by Marduk and Sarpanitum
 Ditto, by the great gods of heaven and earth,
 That thou turnest away from this house, that thou turnest away from this street. Exorcism, incantation.
 Incantation: angered, not speaking, terrible and is the daughter of Anu.
 In the cane-break is her resting-place, in the straw of the male sheep is her place.

[alpu a-li-ku]¹⁹³ i-kal-lu [pab]-gal-la
 ú-paq-qar

The ox who walks about she holds
 back, the traveler she annoys

[gu]-ub-bu-ru ú-gab-bar
 [n]u-up-pu-šu ú-nap-pa-šu

The strong one she strengthens.
 That which is broken to pieces, she
 breaks up.

.-mi saq-qa-a mē^{meš} bu-un-
 na

Pour out, create waters!

.-lu-ut-šu-ma karpata arikta
 kima DI.BU ša marât ^{1tu}A-nim
 [šu-kun rubûl]-ka ^{1tu}Šamaš TE šiptu

Doher a wide vessel like
 theof the daughter of Anu.
 Establish thy greatness, O Shamash!
 Exorcism, incantation.

Three lines too fragmentary for translation.

[i-bir nâra di-il-ḫa] iš-kun i-mid i-ga-
 ri lu-ḫum-[ma-a] ib-la-ša-aš¹⁹⁴

When she crosses a river she causes
 confusion; when she stands at a
 wall, she smears dirt.

[iḫ-ziḫ ši-i-ba] pašušatu^(tu) i-ga-bu-
 šu¹⁹⁵

When she steps near an old man,
 pashushatu she is called.

[iḫ-ziḫ edla an]-qu-la¹⁹⁶ i-ga-bu-šu

When she steps near a man, Anqulu
 she is called.

[iḫ-ziḫ ardāta] la-bar-tum i-ga-bu-šu

When she steps near a maiden, she
 is called Labartu.

[iḫ-ziḫ ^{amēl}šihra] dingir Dim-me i-ga-
 bu-šu

When she steps near a child, she is
 called Dimme.

[aš-šu tal-l]i-kim-mi tu-šab-bi-ta¹⁹⁷
 ši-kin pa-ni-šu

Because thou hast come and seized
 the form of his face,

[meš-ri-l]i tu-šab-bi-ta¹⁹⁸ tu-ab-bi-ta¹⁹⁸
 mi-na-a-tu¹⁹⁹

Seized the muscles, seized the bodily
 form,

[tu-kas-sa-si] buânê ma-na-na²⁰⁰ tu-
 [kan]-na-ni²⁰¹

Didst cut the veins, didst bind the
 sinews,

[zi-i-mi tur-ra-]qi bu-un-na-an-ni-e
 t'u-uš-pi-e]l-li

The facial expression thou didst
 make pale, the bodily form thou
 didst change,

[a-]šu-uš-tum la-nam-di-i

Thou imposest sorrow,

[girrâniš^{mš} t]u-kab-ba-bi zu-um-ri

Thou burnest the body like fire,

[ana nasâhi-ki ana ta]-ra-di-ka ana la
 târi-ki ana [la tēhî-ki

In order to remove thee, in order to
 drive thee away, so that thou
 mayest not return, so that thou
 mayest not come near,

[ana našabi]-ki la sanâqi-ki la sanâqi-
ki ú-[tam-me-ki]²⁰² ^{ilu}A-nim

abi ilâni^{me} rabûti^{me}

[kimin ^{ilu}En-lil] šadâ^(a) rabâ^(a) kimin
^{ilâ}be-lit rabîta ilâni(?)^{meš} kallâ-
ta(?)²⁰³

[^{ilu}Enlil?]²⁰⁴ abu šar-rat balâti pa-ti-
qat nab-ni-ti

[kimin ^{ilu}Sin bêl a-gi-e pâris] purussê
mu-kal-lim ittâti-šu²⁰⁵

[kimin ^{ilu}Šamaš nâr elâ]ti^(meš) ba-nu-
û kib-ra-te²⁰⁶

[kimin dingir Asar-lû-dug bêl a-ši-
p]u-tu kimin ^{ilu}Nin-ib ašarid ilâni
[aḫê]^(meš)-šu

In order to remove thee, not to draw
near, not to draw near, I implore
thee by Anu,

The father of the great gods,
Ditto, by Enlil, the great mountain;
ditto, by the great mistress of the
gods, the bride(?) of

Enlil(?), the father, the queen of
life, the former of creation.

Ditto, by Sin, the lord of the crown,
the decider of decisions, he who
lets his signs be seen.

Ditto, by Shamash, the light which
is above, the creator of the world.

Ditto, by Asar, the good Being, the
lord of exorcism; ditto, by Ninib,
the leader of the gods, his breth-
ren.

OBVERSE, COL. II

ina ki[-bi-ti ša šul-mi pu-uṭ-ri]²⁰⁷

la²⁰⁸ ma-[ši-tú ša lib-bi-ša]

ma-[. . . . -lu-ki a-ši-pu ^{ilu}Asar lû-
dug

ú-nak-kar [i-mat-ki i-na-as-saḫ qâtâ-
ki]

ú-ḫal-[laq um-ma kuššu ḫal-pa-a šu-
ri-bu]

ina zumur^{amēl} [šibri mâr ili-šu an-ni-e
^{ilu}Asar lû-dug ú-tam-mu-ki]

ši-pir-ki [ú]-ri-e ú-la-pa aš-šu²⁰⁹

lu-ub-bu-tu-ka šaman šaḫê ikkib-ki
[ibašu aš-šu]²¹⁰

edêli⁽ⁱ⁾²¹¹ - šu-nu-tu šu-ši-šu-nu-tu
ilâni^{meš} limnûti^(meš) râbiše^{meš} lim-
nûti^(meš)

At the command of salvation go out!

Not having gone forth from its
midst

. thee the exorciser
Asar, the good Being.

He shall remove thy spittle, he shall
tear off thy hands.

He shall chase away heat, cold, frost,
rain-shower.

From the body of the child, this son
of the god. Asar the good Being
will exorcise

Thy doing. An enclosure he shall
put together in order

To shut thee up. Lard shall be thy
woe, in order to

Bar, to cause to come forth the evil
gods, the evil lurkers,

šu-ut pa-ni-ki ša ina pa-ni-ki ū arak-
ki il[-la-ku]

ki-ma na-al-ši ša kakkabâni^{meš} ki-ma
a-di-ki [ša a-pa-a-ti]

ki-ma²¹² sik-ki-e la ta-ḫal-lu-up²¹³ ši-
ra-[niš]

la ta-at-ta-nab-lak-ka-ti ḫa-šap r[a-
a-ti]²¹⁴

ū-lam-kiḫ-ki²¹⁵ šâri ir-bit-[ti]

ū-ma-al-li elippi-ki nam-ma-na-a-a

e-pi²¹⁶ a-da-ḫa abkal²¹⁷ Eridu

ta-lak-ki²¹⁷ ina²¹⁸ Eridu i-na-ta-al-ki
ka[-a-si]

ū-nak-kar i-mat-ki i-na-as-saḫ qâtâ-
ka ina zumur [am²¹⁹ šibri mâr ili-šu
an-ni-e]

pu-uṭ-ri at-lak TE [šiptu]

inim-nim-ma dingir Dim-me-kam
[šiptu iṭ]-ṣi-it šam-rat i-mat na-mur-
r[at]

[ul... iš-tu a-pi] i-lam-ma e-ṣi-ṣi
iṭ-ṣi-[iṭ²¹⁸]

.....-bu²¹⁹-te-šu ZU-AB-A
il-la-ku

bîlâte ḫar-ša-a-ti]nir-ru-[bu(?)]
[.....]

Who are before thee, who go in front
of thee and behind thee.

Like the shower of the stars, like the
passing of the clouds,

Like the dikes, which thou dost not
cover up highly,

Not shalt thou break a râtu-vessel.

The four winds shall storm against
thee.

They shall fill up thy ship.

The work of Adapu, the sage of
Eridu

Thou shalt fall prey to. In Eridu
he shall behold thee.

He shall remove thy spittle. He
shall tear out thy hands. From
the body of the child, this son of
his god

Remove, go away! Exorcism, in-
cantation.

It is the exorcism of Labartu.

Incantation: Angry, raging, terrible,
awful

Not.....she rose up from the
reed-thicket. In order to rage
she stood.

Her.....in the Deep come
.....

Houses of pregnant womenwe
entered(?).

Four or five lines destroyed.²²⁰

bi-il-la-nu [mârê]^(meš) ki-na-tú [lu-di-
ib-bu-ub]

ana pi mârâti^(meš) ki-na-tu ul [lu-di-
ib-bu-ub]

il-lik-ma ana pân²²¹ En-lil abi-šu i-
qab-[bi]

Bring the sons. Let me speak
.....

Unto the mouth of the daughters
not let me speak

She came and in the presence of
Enlil, her father, she spoke:

ša ir-ri-šu-ka bil-lu a-bu ^{isu}[En-lil]

šir nam-lu-gàl-lu la ta-a-bi [dami nam-
lu-gàl-lu niš-bu-ú-ti]
aš-šu at-ta an-na-a tir-ri-ša-²²¹in-ni

ša kur-ban-ni-e li-ṣu-šu bit[-ki]

li-bil-lak-ki kal-lat ši-ḥir-tum ^{isu}ga[-šu
še-bir-tum pilakkê ina libbi]

um-ma-ri ba-aḥ-ru-tu²²² ša ina gu-ra-
ru²²³ ba[-aš-lu]

niš ^{isu}A-nim û An-tum niš ^{isu}En-lil û
ⁱ¹⁶Nin-lil [niš abulli û ne-ri-bi-e-ti]

niš ^{isu}kakki ḥar-bi bašbi zêri e-zi-bi²²⁴
û mâ[ri-šu ú-tam-me-ki]

šum-ma ana bît an-ni-i taturrim-ma
mâr an-ni-i tanasab²²⁵

kussa²²⁶ uš-ša-bu tu²²⁷-ša-bu šir-ri²²⁸
ša ana ḥa-bu-ni[-ia a-na-aš-šu-ú]

[ana] ḥa-bu-ni[-ki] ta-na-aš-ši

[ⁱ¹⁴ⁱIštar pî] kalbi-ki šab-[ti]

[ⁱ¹⁴ⁱNa-na-a šu-ub-bi-ti pî mi-ra-ni-
[ki²²⁹]

[ša]l-lu ina maiali a-a i-ir

adi inappaba^{230(ba)} ^{ilu}šamši šûpû²³¹
ina ŠE.ĦAL-šu²³² TE [šiptu]

[šiptu iṣ]-zi-it šam-rat i-mat na-mur-
r[at]

[iṣ-zi-it bar-ba-rat i-mat ḥab-]ba-ta-
[at]²³³

[abu man-za-as-sa arantu ru-bu-us-
sa]

"What I have asked of thee, bring,
O father Enlil.

The flesh of man is not good; the
blood of man is satiation."

"Because such thou hast requested
of me,

Therefore may the 'collectors'
make thy house.

Let them bring unto thee a young
girl, a flayer's bench, an instru-
ment of breaking (with) axes in it.

(And) a pot with bahrutu-fruits,
which are roasted in fire."

By Anu and Antu, by Enlil and
Ninlil, by the doors and the
entrances,

By the weapons of destruction, the
vessels of seed, the forsaken one
and his son, I conjure thee

That thou turnest away from this
house, that thou forsakest this
son.

The chair which I occupy thou occu-
piest, the child which I take to my
breast

Thou takest to thy breast.

O Ishtar, seize the mouth of thy dog!

O Nana, seize the mouth of thy cub!

He who rests on the couch shall not
awake,

Until the magnificent sun shines into
his . . . Exorcism, incantation.

Incantation: angry, fierce, terrible,
frightful

Enraged, furious, terrible, rapacious
is she.

Reed-thicket is her dwelling-place;
cane-break is her resting-place.

Rest destroyed.

REVERSE

[šiptu dingir Dim-me dumu an-na
mu pad-da dingir-ri-e-ne-ge

dingir In-nin ner-gal nin-e-ne-ge
šū-mu-un-du aṣag gig-a

gāl-lu dugud-da nam-lù-gal-lu-ge
dingir Dim-me ib-gul lù-ra nu-te-ga-
e-ne]

[zi] an-na ġe-pad zi [ki-a ġe-pad]²³⁴

šiptu marat^{1lu} A-nim ša šamē^(e) a-[na-
ku]

su-ta-ki²³⁵ šimtam gi-iš-ša-ku²³⁶ na-
mu-ra-ku]

bīta irrub umsāta^(1a) ubbal²³⁷ bi-la-ni
mārē^(meš) ki-na-tu [lu-dib-bu-ub]

ana pī marāte^(meš) ki-na-ta(?) ul lu-
uš-šum-[ma]

iš-me-e-ma^{1lu} A-nim i-bak-ki²³⁸

ša^{1ā1} A-ru-ru^{1ā1} be-lit ilāni^(meš) il-si-
šu ki-ma²³⁹

am-me-ni ša ni-ib-nu-ú nu-ḫal-l[ak]²⁴⁰

ū [ša nu-ša]b-šu-ú ub-bal ša-a-š[a]²⁴¹

li-ki-ši-ma [a-na tam-tim] ša māti
i-di-ma²⁴² [itti bīni a-bir]

ū ku-ša-ri a-di²⁴³ ru-ku-us-su

ki-ma^{amē1} miti la i-šu-ú [qab-ru]²⁴⁴

ū^{1lu} Aṣag-sir la i-ni-qu GA.DAGAL²⁴⁵

marāt^{1lu} A-nim ki-ma kutri²⁴⁶ 247 bīta
la i-nab[-ḫi-is TE šiptu]

Incantation: Labartu, the heav-
enly daughter, called by the name
of the gods.

Inninni, mistress of the ladies,
Who has made the painful asakku-
sickness

The heavy alu of man
Labartu, mighty one, do not draw
nigh unto the man.

By heaven mayest thou be exor-
cised; by earth mayest thou be
exorcised.

Incantation: The daughter of Anu
of the heavens am I.

A Suteaean am I, disrupting destiny
am I, terrible am I.

The house I enter, want I bring.
Bring unto me the sons that I may
speak

From the mouth of the daughters
. I may not hear(?).

Anu heard it and wept,
Because Aruru, the mistress of the
gods, spoke to him like (this):

"Why shall we destroy what we
have created?

And shall she take away, what we
called into existence?

Take her and throw (her) into the
ocean of the land. At a tamarisk
bind her,

And a kusharu-tree, until she is
bound

Like a dead person that has no
burial-place,

And does not pour out plenty milk
unto Azagsir,

Thus shall not return unto the house
like smoke the daughter of Anu.
Exorcism, incantation.

šiptu šur-bat²⁴⁸ marât^{ilū} A-nim mu-
am-mi-lat la'-ú-[ti]

rit-ta-šu²⁴⁹ al-lu-ḥap-pu ki-ri-ma-šu
mu-²⁵⁰

qaš-ša-at lab-bat en-ni-ni-it ik-ki-mat
nak-ki-[lat²⁵¹ ra-ab-ḥi-ša-at]
mut-tab-bi-lat mârât^{ilū} A-nim ú-lap-
pat²⁵² lib-bi ša ḥar-ša-a-[ti]

ú-šal-lap²⁵³ šer-ri²⁵⁴ ša ta-ra-a-[ti]

ú-še-niq²⁵⁵ ú-nam-za-aṣ ú it-tan-na-
[al-lak]²⁵⁶

rabu[ú uṣnê]^(meš)-šu nam-ši-šu bu-a-
ni-šu uṣnê^{m[ēš]}-šu

ka-[diš-tu] mârât^{ilū} A-[nim]
ša ilâni [^(meš) ša abê]^(meš)-šu kaqqad-
su kaqqad nê[ši]

šin-na-[at imêri] šin-na-as-[sa]
šaptâ^{meš}-[ša] ṣiq-ṣiq-qu²⁵⁷ ú-tab-ba-ka
q[a-a]²⁵⁸
iš-tu ku[l-la]t šadî^(š) ú-ri-dam-ma na-
[-a-rat ki-ma nêši]

uš-ta-na[-a]l-ḥab kima kal-bat maš-
da-a [a-na maš-di-i uš-ta-na-al-ḥab]
i-mur-ši-ma As[ar-lù-dug] ana
^{ilū}Ea abi-šu a-mat i-g[a-bi]

a-bi a-mur mârât^{ilū} A-nim ša ú-šab-
ba-šu²⁵⁹ la-['-ú-ti]

^{ilū}E-a mârâ-šu^{ilū} [Marduk ip-pal]
a-lik ma-ru²⁶⁰ ^{ilū}Marduk [ina šî-pat
ni-me]-ki tu[-um-me-ši]

Incantation: Powerful is the daugh-
ter of Anu, who troubles the little
ones(?).

Her fist is a scourge. Her belly . . .

Angry, raving, hostile, revengeful,
cunning, crushing,

Abducting is the daughter of Anu.
She turns upside down the inside
of the pregnant woman.

She forcibly pulls out the child from
the pregnant woman.

She nurses it; she sets it up, and lets
it walk about.

Its ears become large, its members
become movable. (Its) ears

.....
A whore is the daughter of Anu,
Amongst the gods, her brothers.

Her head is the head of a lion.

Her form is the form of an ass.

Her lips are in violent motion(?).

They pour forth spittle.

From the mountain district she
descended. She like a
lion.

She howls(?) like a bitch to
. she howls(?).

Asar, the good Being, saw her.
Unto Ea his father he spoke the
word:

"My father, I have seen the daugh-
ter of Anu, who troubles the little
ones."

Ea answered his son Marduk:

"Go, my son Marduk, exorcise her
with the white exorcism."

Rest destroyed.

REVERSE, COL. II²⁶¹

[šiptu dingir Dim-me dumu an-na mu pad-da] dingir-ri-e-ne-[ge]	Incantation: Labartu, the daughter of Anu, called by the name of the gods,
[dumu-sal dingir-ri]-e-ne-ge [dumu-sal dingir-gal-gal-e-ne-ge]. . . .	Daughter of the gods, Daughter of the great gods
. [dumu na]m-lù-gal-lu-[ge]]-gál-lu	The son of man
.egir]-bi in-dib	. . . . .behind him she seizes,
[i-gi lu pa]-ri ²⁶² in-dib	The eye, which is cut out(?) she seizes.
[i-gi lu u]š-gi-im ²⁶³ in-dib	The eye, which cried, she seizes.
[tû-bi i]-gi-za-na in-dib	Her incantation: igi-zana she seizes.
[mê ba-ši ašri] in-dib	The existing water of a place(?) she seizes,
[mê ba-ši ašri ſabi] in-dib	The existing water of a good place(?) she seizes,
[ú bur] in-dib	Plants, caves(?) she seizes
[giš-gal-t]a-a-an in-dib	Each door she seizes
[giš-sag-gul-t]a-a-an in-dib	Each bolt she seizes
[ê-šu dumu ê]-a-ge ²⁶⁴ nam-ba-ni-ib-tu- tu-ne ²⁶⁵ TÛ šiptu	In the house of the son of the house they shall not enter. Incantation, exorcism.
[inim-ni]m-ma dingir Dim-me-kam	It is the incantation of Labartu.
[TÛ] šiptu ^{iâi} Labarte ^{meš} nu al-til	The incantation, the exorcism of the labartus is not completed.

XXI

No. 123

AN EARLY ENUŠUB TEXT

OBVERSE

en ê-nu-šub	Incantation of the house of exor- cism.
eiš ^š inig eiš ^š gi	The tamarisk, the reed,
eiš ^š ana ki el-li	The heavenly tree in a holy place

mu-a
ur-azag-zu šu-úr-a
pa-zu-šu ga-šu-úr

Grow!
 Thy holy root lock up!
 With thy branch let it be locked
 up!

REVERSE

a-gub-ba
*dingir Nin-sulu-ga*²⁶⁶
ni-tum-ma
nun-me-e šu el-la
i-ni-tum

The laver
 Of Nin-suluga
 Shall be brought.
 The abkallu-priest with pure hand
 Shall bring it.

XXII

No. 91

A SUMERIAN LETTER

dingir En-lil-bar-zu ù-na-a-dug
Ka-^{dingir} Ninni na-ab-bi-a
inim-na me-ma-an-dé-eš-da
lul-aš ba-ğul-li
dingir Lamma ud-til-la-a kal-li lugal
su
Na-^{dingir} En-lil ù ^{dingir} En-lil-al-šag
ud-gê-a-šu palil zu-ne

dingir Nin-gašan dingir-zu
ù dingir Nidaba giš-ku-geštu dagal-la-
ge
giš-ku-pi ga-ra-ab-sum-mu-ne
nig im-ma-aga šar-ri

uru-šu bi nu-gi al-me-a nu-zu

2 gin kubabar 1 tug 2 ¹⁴⁸bar-si

To Enlil-barzu speak!
 Ka-Ninni says:—
 In his word which was spoken(?)
 Strongly he rejoiced.
 O protecting deity, strengthen in the
 days of life the stricken master!
 Na-Enlil and Enlil-alshag
 In day and night take cognizance
 of the leader.
 Nin-gashan, thy goddess, and Nidaba
 may give to thee a wide ear

To hear.
 About the matter which has been
 done write!
 He does not know that he was
 ordered not to return to that
 city.
 Two shekels of silver, one gar-
 ment, (and) two bandages

<i>lù gi-na</i> ²⁶⁷ <i>šū-mu-ra-ab-[laḡ-laḡ]</i>	The faithful man causes to be brought to thee.
<i>ḡa-la-da-da ama-ṣu</i>	With the extensive portion of thy mother
<i>šū-nam-ne-te-na-te-na</i>	Be not content to
<i>a-ma-ru-kam</i>	Please!

FIRST DYNASTY LETTERS

XXIII

No. 2

AN APPEAL FOR AN INTERVIEW

<i>a-na Ibiq-Ištar qi-bi-ma</i>	To Ibiq-Ishtar speak.
<i>um-ma</i> ^{il^u} <i>Enlil-lù-šáḡ-ma</i>	Thus says Enlil-lushag:—
<i>il^u</i> <i>Enlil li-ba-al-li-iṭ-ka</i>	May Enlil grant thee life!
<i>ki-ma ti-du-ú e-bu-ru-um</i>	As thou knowest, the harvest-time
<i>ki-ru-ub</i>	Is near.
<i>la tu-ma-ga-a</i> ²⁶⁸	Be not negligent!
<i>it-ti Na-din-iš-ša-al-mu-um</i>	With Nadin-ishshalmum
<i>al-kam-ma</i>	Come and
<i>te-im bi-ti i ni-id-bu-ub</i>	Let us discuss affairs of the house.

XXIV

No. 5

AN APPEAL TO A SISTER TO CARE FOR A CHILD

<i>a-na Il-ta-ni</i>	To Iltani
<i>qi-bi-ma</i>	Speak.
<i>um-ma Ša-mu-ub-tum-ma</i>	Thus says Shamuhtum:—
<i>il^u</i> <i>Šamaš ù il^u</i> <i>Gu-la li-ba-al-li-tu-ki</i>	May Shamash and Gula keep thee healthy!

ú-ul ti-di-e ki-ma e-li-nu-uk-ki

a-ḥa-tam la i-šu-ú

ù a-na še-ir-ri-im

ša aq-bu-ki-im

uṣ-na-a-a ma-di-iš

i-ba-aš-ši-a-ki-im

{it-ti še-ir}²⁶⁹-ri -

la ta-.....

ki-ma ta-ta-am-ri šu-uṣ-im-ma

a-na-ku lu-ul-li-ka-ak-ki-im

gi-im-ri ma-la ta-ga-am-ma-ri

1 šiqḷam kaspim 2 šiqḷam kaspim

li-ib-ba²⁷⁰ šu-ú a-na-ku a-ap-pa-al-ki

Dost thou not know that I have no
sister

Except thee?

For the sake of the child,

As I have told thee,

My attention is greatly

Directed toward thee.

With the child

Not thou.....

When thou readest bring forth.

So indeed I shall come to thee.

Everything as much as thou dost
spend,

Be it one or two shekels of silver,

I will pay unto thee this in full.

XXV

No. 9

SEIZURE OF WOMEN SLAVES FOR A DEBT

m. Ilu-d[a-mi-iq].....

a-na mi-[im-ma] e-li-ia [i-ba-aš-šu]

um-ma šu-ma

e-li Ḥa-ab-[lum] a-bi-ka

1 ma-na 10 šiqḷu kaspim i-na Na-bu-

ur^{ki} i-[šu-ú]

an-ni-tam²⁷¹ iq-bi-a-am-ma

2^{sal} ni-pa-ti-ia it-te-bi

m. Ilu-da-mi-iq

ù^{il} Marduk-mu-ša-lim dekl²⁷²

ša e-li Ḥa-ab-lum a-bi-ia kaspam

i-šu-ú

išten ardam

ša Ḥa-ab-lum a-bi-ia

ú-še-ri-du-nim a-na kaspim id-di-nu-

ma

Ilu-damiq.....

For whatever is against me.

So he has said.

Against thy brother Hablum

They hold in Nahur one mina and
ten shekels of silver.

This he said to me and

Two of my women slaves held for
debt he took.

Ilu-damiq

And Marduk-mushalim, the marshal,

Who against Hablum, my brother,
hold a claim for money,

Caused one slave

Of Hablum, my brother,

To come down, and they sold (him)
for money.

$\frac{1}{3}$ ma-na kaspim Ilu-da-mi-iq il-qi
 ù $\frac{5}{8}$ ma-na kaspim ^{il} Marduk-mu-
 ša-lim il-qi
 a-na ma-ḥar daiânê^{mes} al-li-ik
 daiânê^{mes} a-wa-a²⁷³-ti-ni i-mu-ru-ma
 ki-ma²⁷⁴ a-na-ku aq-bu-[ú]
 ù ^{il} Marduk-mu-ša-lim dekû

ki-ma $\frac{1}{3}$ ma-na kaspim Ilu-da-mi-iq

ù šu-ú $\frac{5}{8}$ ma-na kaspim il-qu-ú
 ma-ḥar daiânê^{mes} iq-bi-ma
 daiânê^{mes} ^{sa1} ni-pa-a-tim wu-uš-šu-ra-
 [am-ma]
 iq-bu-šum-ma
 ú-ul ú-wa-aš-še-ir-ma
 ki-a-am ú-lam-mi-da-an-ni
 amêlê^{mes} šu-bi
 mu-di a-wa-[a]-ti-šu
 li-ki-ir-ri-bu-ni-ik-ku-[ma]

$\frac{1}{3}$ mina of silver took Ilu-damiq
 And $\frac{5}{8}$ mina of silver took Marduk-
 mushalim.

I went to the judges.

The judges investigated our case.

As I said,

Also Marduk-mushalim, the marshal,
 told in the presence of the judges
 How Ilu-damiq took $\frac{1}{3}$ mina of
 silver

And he $\frac{5}{8}$ mina of silver.

The judges commanded him to free
 the women slaves held

For debt,

But he did not set (them) free.

Thus they informed me.

Witnesses

Who know his affair

They shall bring unto thee.

XXVI

No. 4

A REQUEST TO SEND LEAD, WHICH HAD BEEN PROMISED

a-na.....
 qi- [bi-] ma
 um-ma ^m Sin-ma-gir-ma
^{il} Nin-ib li-ba-li-du-ka
 aš-šum a-na-ki-im ki-a-am ta-aq-bi-
 a-am
 um-ma ai-ta-a-ma
 ma-la ḥi-še-iḥ-ti-ka ú-ta-ba-la-ak-
 [kum]
 at-ta-la-ak-kum-ma ú-ul li-[qi-aš-šu]

To.....

Speak as follows.

Thus says Sin-magir:—

May Ninib grant thee health!

Concerning the lead thou hast
 spoken to me

As follows:—

Whatever thy need (may be) I shall
 send (it) unto thee.

I shall (then) come to thee. Do
 not get it

*i-nu-ú-ma qu-um*²⁷⁵ *ha-tim tu-um-*
[mar]
ki-a-am ta-aš-ḫu-ra-am um-ma [a-na-
ku-ma]
a-na biltim ITU.ITU.GA a-al-la-
[ka-ak-kum]
i-na pa-ni-ia a-na-kam ub-ba-[lu-nim]

ú-ul ta-at-ta-al-[kam-ma]
a-nu-um-ma 10 šiqlam kasḫim^m Riš-
*i[li]*²⁷⁶
uš-ta-bi-la-ak-kum
šum-ma i-na ki-it-tim a-ḫi at-la
tuppim^(im) dam-ga-am ga-ti-ka ri-ši

ši-bu-ti ma-di-iš id-na-šum-ma

ar-ḫi-iš du-ur-da-aš-šu
ri-gu-uš-šu la ta-da-ar-ra-da-aš-šu

mi-im-ma šu-ku-ra-am
ša ši-bu-ti-ka šu-up-ra-am-ma

lu-[ú], it-ta-la-ak-kum

When thou seest the shortage of the
 white-smith.
 Thus thou hast written to me. I
 answer as follows:
 I come to thee for a talent of

 They shall send the lead into my
 presence,
 But thou shalt not come.
 Now, ten shekels of silver through
 Rish-ili
 I cause to be sent to thee.
 If in truth thou art my brother,
 Gladden me with a good letter from
 thyself.
 As for my wish, let them give it full
 consideration.
 Send him quickly!
 Thou shalt not despatch him empty
 handed!
 Everything is valuable for me!
 Whatever thy wish (may be), write
 me
 And indeed it shall come to thee.

XXVII

No. 13

 KING SAMSU-ILUNA ASKS THAT REED-BASKETS BE SENT TO HIM
 FROM NIPPUR

[a-na] be-el te-ri-e[-tim]
[ù] daiânê ša Nippuru^{ki}
qi- bi- ma
um-ma Sa-am-su-i-lu-na-ma
a-nu-um-ma išten dekam^{amēl} NU.
ŠĀG(?) KI²⁷⁸ ga-du-um ummâni-
šu

To the supreme commander²⁷⁷
 And the judges of Nippur
 Speak.
 Thus says Samsu-iluna:—
 I, now, despatch a sergeant-major of
 the quartermaster's corps with
 his troops.

at-*tar-dam*
 pi-sân^(sun) ša Zi-na-tum
 ša i-na Nippuru^{ki} ša-ak-na
 bi-ik-da-ni-iš-šu-nu-ti-im-ma
 a-na ma-ab-ri-ia
 li-ib-lu-nim

With the reed-baskets of Zinatum
 Which are deposited at Nippur,
 Entrust them,
 And into my presence
 Let them bring (them).

XXVIII

No. 11

LETTER FROM A FARMER TO A LANDLORD CONCERNING A
DEFICIENCY OF FODDER

a-na Amêl-^{ilu}Nin-ib
 qi- bi- ma
 um-ma Ku-ru-um-ma
^{ilu}Enlil ù ^{ilu}Nin-ib
 li-ba-al-li-du-ka
 aš-šum di-e-im tibni^(sun)

 ša ^{ilu}Ki-lum ša pa-te-si
 tibnu šu-ú ig-ga-mar-ma
 alpê^(sun)-ka mi-nam i-ka-lu
 a-di wa-aš-ba-a-ku ú-ul ú-še-ri-ib-šu-
 ma
 1 qa tibni i-na ga-ti-i-ka
 ú-ul ta-ša-ab-ba-at

 10 ^{gi}GUR.DA^{(sun)279} šu-bi-lam-ma
 a-di wa-aš-ba-a-ku lu-še-ri-ib-šu-ma

 lu-up-*hi-e-šu*
 [nišê]^(sun) na-aš-*pa-ak* 70 še gur
 du- [uk- ki]
 aš-šum di-e-im kîrim

 ša GU.EN.NA iš-tu ar^{him} 1-kam

To Amel-Ninib
 Speak.
 Thus says Kurum:—
 May Enlil and Ninib
 Preserve thy health!
 Concerning the information (regard-
 ing) the grain in head
 Of the town Kilum of the patesi,
 That grain in head is consumed.
 What will thy oxen eat?
 As long as I dwell here I have not
 imported it,
 And thou holdest not (even) a single
 amphora of grain in the head in
 thy possession.
 Have ten reed-racks brought to me,
 And then as long as I dwell here I
 will import it.
 I will keep it secure.
 Summon people for the storing of
 seventy gur of grain.
 Concerning the information in regard
 to the garden
 Of the chief-sheriff: Since the first
 month

<i>a-na Ê-DUB-BA²⁸⁰ ta-aq-bi-ma</i>	Thou hast told to the recording officer,
<i>ta-ad-di-na-aš-šu</i>	Thou hast given it.
<i>a-na ša-ba-at ma-ri iš-te-en ma-ši</i>	One (garden) suffices for the support (?) of a son.
<i>mi-nu-um ša m. Tâb-pî-ša-ab-di warad ekallim</i>	How is it that Tab-pi-sha-abdi, the servant of the palace,
<i>a-na ša-ba-at kîrim ša-a-tim</i>	For obtaining(?) that garden,
<i>kašpam^(am) na-šu-ú-ma wa-ar-ki</i>	Brings money? Henceforth
<i>a-a ú-ti-im-ma it-ta-na-al-la-a-ku</i>	Let him not concern himself about it. They have come repeatedly,
<i>a-ša-ar ka-ti²⁸¹ i-šu-ú</i>	And take thy place(?).
<i>an-ni-tum tibnu e-i-pi-eš</i>	That grain in head does (its purpose).
.....-a-ti i-na ga-ti-ia	.....are not in my
<i>ú-la [i-ba-aš-šu-ú]</i>	Possession.
<i>li-[iš-pu-ru-šu-nu-ši-im]</i>	Let them send for them.
<i>a-na .....-im da-pu-ul</i>	To the
<i>[an-ni-ki-a]-am li-šu-ni-iq-qum-ma</i>	Immediately let it arrive.
<i>e-li-šu ti-e</i>	There is anxiety about it.

CASSITE LETTERS

XXIX

No. 80

LETTER OF A CARETAKER TO HIS MASTER

<i>warad-ka m. I-ki-ša-[am]</i>	Thy servant Ikisham
<i>a-na di-na-an be-li-[ia lul,-lik]</i>	May come unto the presence of my lord!
<i>um-ma-a a-na be-li-ia-ma</i>	The following speak unto my lord:—
<i>iš^u adara²⁸² ša be-li iš-pu-ra</i>	(In regard to) the willow-trees about which my lord has written (I reply):
<i>a-na mu-ub-ḫi 7 i^{su} adara</i>	In addition to the seven willow-trees
<i>....-ši(?) -ni ù ašar kam-ri²⁸³</i>	A.....and a place of storage

<i>be-li id-di-na</i>	My lord gave unto me.
<i>adara a-a-ú tu-šam-ma</i>	Where didst thou buy the willows?
<i>ia'-nu adaru a-a</i>	There are no willows (any more).
	I shall
<i>a-na be-li-ia [uš]-še-bi-la</i>	(However) not send (for others) to my lord.
<i>še-e-ta²⁸⁴ ša be-li iš-pu-ra²⁸⁵</i>	When I have removed from the house
<i>uš-tu²⁸⁶ bît ú-di-e ša ħarrani</i>	Of the traveling utensils the hammock,
<i>ki-i aš-ša-a a-na eli</i>	About which
<i>be-li-ia uš-še-bi-la</i>	My lord has written, I shall send (it) to my lord.

XXX

No. 45

A REQUEST THAT A MAN SHOULD HASTEN TO REPLY TO A ROYAL LETTER

<i>a-na^m Amel-ia qi-bi-ma</i>	To Amelia speak.
<i>[um]-ma^m Ka-tar-SAH ab-ka-ma</i>	Thus says Katar-SAH, thy brother:
<i>[a-na] ka-a-ša lu šul-mu</i>	Greeting be unto thee!
<i>[ilāni^(meš)] a-ši-bu ina^{dlu} Qar-ilu En-li</i>	The gods that dwell in the city Qar-Enlil
<i>[nap]-ša-ti-ka li-iš-šu-rum</i>	May protect thy life!
<i>um-ma-a a-na^m Amel-ia-ma</i>	The following (say) to Amelia:—
<i>tup-pa ša šarrim</i>	As to the letter which the king
<i>ú-še-bi-al-ku²⁸⁷</i>	Has caused to be brought unto thee
<i>aš-šum eqlim ša^{dlu} Ka-du-ku-ú</i>	Concerning the field of the city of Kaduku,
<i>ki-i pi-i tup-pi</i>	According to the wording of the letter
<i>ša šarru ú-še-bi-al-ku²⁸⁷</i>	Which the king has caused to be brought unto thee,
<i>ħa-an-tiš šu-pu-ur-ma</i>	Write quickly.
<i>warad-ka^m Ku-ub-bu-la</i>	Thy servant Kubbula
<i>la i-kal-lu-ú-ma</i>	They shall not detain.
<i>lit-ta-al-ka</i>	May he go!

XXXI

No. 76

A KING ASKS FOR A FOOTSTOOL OF A SUBJECT'S CHARIOT

a-na ^{m. i^u} *Nin-ib-nadin-abê*
qi- bi- ma
um-ma šarru-ma
um-ma-a ū-um tuṣ-pi
ta-mu-ru
^{m. i^u} *Šamaš-dajan*
*gištabba*²⁸⁸ *narkabti-ka*
li-iš-ša-šum-ma
ḫa-mut-ta
li-ik-šu-da

To Ninib-nadin-ahe
 Speak.
 Thus says the king:—
 When thou seest
 My letter,
 Let Shamash-dajan
 Bring unto me
 The footstool of thy chariot.
 Quickly
 Let it come unto me.

XXXII

No. 25

A REPORT CONCERNING A PATIENT AND AN INQUIRY CONCERNING
VESSELS TO BE GIVEN TO THE KING

warad-ka ^m *Ki-ša-ab-bu-ut*
a-na di-na-an be-li-ia
lu- ul- lik
a-na bît be-li-ia
šu- ul- mu
um-ma-a a-na be-li-ia-ma

a-na mâr be-li-ia
šu- ul- mu
da-an-ni-iš
kurumat-su ik-ka-al
ù ši-ir-šu
ta-ab-šu

Thy servant Kishahbut
 May come unto the presence
 Of my lord!
 Unto the household of my lord
 Greeting!
 The following (speak): Unto my
 lord
 And unto the son of my lord
 Greeting
 Much!
 He eats his food
 And his omen (or flesh?)
 Is good.

<i>ti-li-e</i> ²⁸⁹ <i>šarri ša a-na be-li-ia</i>	The vessels of the king, which unto my lord
<i>ú-še-bi-la be-li a-na ekalli</i>	I have caused to be brought, my lord
<i>it-ta-din-ma lu na-ad-nu</i>	Should give to the palace. Verily are they given?
<i>ù be-li ul it-ta-din-ma</i>	But if my lord has not given (them),
<i>li-kar-ru-ni</i> ²⁹⁰	Verily they will thirst(?).
<i>til-lu-ú gu-ul-tum(?)</i> ²⁹¹	.....-vessels
<i>a-di-in-na</i> ²⁹²	At present
<i>i-na áli</i> ^{ki} <i>ia-nu-[ú]</i> ²⁹³	Are not in the city.

XXXIII

No. 23

A NOTICE CONCERNING THE DISMISSAL OF A WATCHMAN

<i>a-na</i> ^{iu} <i>Amurrú-ka-ra-bi-iš-me</i>	To Amurru-karabi-ishme
<i>qi- bi- ma</i>	Speak.
<i>um-ma</i> ^{iu} <i>En-lil-al-šab-ma</i>	Thus says Enlil-alshab:—
^m <i>Aš-bi-ša-tu-ni</i>	Ashbishatuni,
<i>ša</i> ^{iu} <i>En-lil-mu-ba-al-liṭ</i>	Whose watchman(?)
<i>at-tu-ú-šu</i>	Is Enlil-muballit
<i>ù ša-šu ta-ṭi-šu</i>	And that man was his associate,
<i>muš-še-ir-ma</i>	I have dismissed.
<i>šu-ú liš-ṭu-uš</i>	Let him be angry.
<i>{at}-ta la ta-šap-ṭu-uš</i>	Thou shalt not be angered.

XXXIV

No. 24

A ROYAL SUMMONS FOR A SUBJECT TO BE BROUGHT TO
THE KING

<i>a-na Amêl</i> ^{iu} <i>Marduk</i>	To Amel-Marduk
<i>qi- bi- ma</i>	Speak.
<i>um-ma šarru</i> ²⁹⁴ <i>-ma</i>	Thus says the king:—

um-ma-a a-na Amêl^{il} Marduk-ma
Apil-šadu-rubu-ú-a
it-ti-i-ka
a-na Babilî
li-qa-am-ma
kul-da²⁹⁵

(Say) the following to Amel-Marduk:
 Apil-shadu-rubua
 With thee
 To Babylon
 Take
 And arrive.

XXXV

No. 43

REPORT TO A HIGH OFFICIAL CONCERNING THE COLLECTION OF
 TAXES AND CERTAIN IRREGULARITIES IN HIS PROVINCE

warad-ka^{m.il} Nusku-teslîtam-išme
a-na di-na-an be-li-ia lul-lik

Thy servant Nusku-teslitam-ishme
 May come unto the presence of my
 lord!

a-na šêri âli^{ki} bît ili ù bît be-li šul-mu

Unto the fields, the city, the temple
 of the god and the house of my
 lord greeting!

šur-ru-ub-ti bît ili ma-la i-ba²⁹⁶ aš-šu
li²⁹⁷-mad

May the income of the temple of the
 god, whatever it is, be much!

um-ma-a a-na be-li-ia-ma
sa mâr^{m.il} Sin-ri-man-ni ša be-li

The following (speak) unto my lord:
 As to the affairs of the son of Sin-
 rimanni about which my lord

iš-pu-ra 452 gur 140 qa šipâti⁽¹⁾

Wrote to me, 452 ghors 140 am-
 phoras of wool

ù ipra šâbê^{meš} ma-ḫa-ar-šu

And the food-payment for the work-
 men are in his possession.

te-lit 6 âlâni^{meš} ša il-qa-a

The contribution of six cities which
 he has received,

a-na be-li-ia ul-te-bi-la

He will cause to be brought to my
 lord.

ša 3 šâbê^{meš} ka-lu-ti ša be-li iš-pu-[ra]

As to the three men in imprisonment
 which my lord wrote about (I
 reply):

ma-šar-ta-šu-nu da-an-na-at
ka-a-a-na-am-ma a-na be-li-ia

"Their guard is strong."
 Constantly unto my lord

lul-tap-pa-ra ša ha-du-ú Bît-Ki-
[di-ni]
ša be-li iš-pu-ra ù-lu⁹⁸

ul tu-še-el-ma a-na be-li-ia

ul aš-pu-ra
aš-šu 14 iššurê^{meš} ša be-li iš-pu-[ra]

um-ma-a ipra 14 iššurê^{meš} ki-i
[i-di-in]
iššurê^{meš} mi-i-tum²⁹⁹ i-lu-šu(?) . . .
a-na qa-ti-ia la i-ša-ak-[ka-an]
a-na mi-im-ma pa-na la a-[na-aš-ši]³⁰⁰

ul-tu kit-ta ù ta-ri-a
a-da-ab-bu-bu iq-li-e-[ma. . . .]
a-na pa-ni-ia pa-ar-[ka-ti ù]³⁰¹
sa-ar-ta ip-pu-uš-ma [a-na ia-ši-im]³⁰²
i-kab-bi-it ul ša-am(?)a-na-
ku
ù be-li i-di ša hi-tum [la ap-ri-ik]³⁰³

a-ba-at-li bâb mê
ù tar-bat dul-li ip-pu-uš

tup-pi te-li-ti ša-ši šêri

ù³⁰⁴ Babilî^{ki}
a-na be-li-ia ul-te-bi-la
4 âlânî^{meš} ša kišad nâr Dur-Kib³⁰⁴

i-šap-pu-šu-ma di-ma a-na be-li-ia
a-šap-pa-ra

Will I write. As for the sin of Bit-
 Kidini,
 Which my lord has written about,
 except
 Thou hadst not inquired, unto my
 lord
 I would not have written.
 As for the fourteen birds which my
 lord has written about
 As follows: "Give barley for four-
 teen birds," (I reply):
 "The birds are dead
 Into my hand places not.
 I was not paying attention (to it)
 at all.
 And while on justice and mercy . . .
 I was pondering, he seized
 Before me violence(?)
 And rebellion he does and for me
 It is too heavy. Not
 I.
 And my lord knows that sin I did
 not commit.
 Now the water-gate of
 And the greater part(?) of the work
 is made.
 My letter referring to that offering
 of the fields
 And the country of Babylon
 I have sent to my lord.
 Four cities at the bank of the river
 Dur-Kib
 They tax, and the information unto
 my lord
 I shall send.

XXXVI

No. 19

A REQUEST FOR INSTRUCTION ABOUT WORKS OF IRRIGATION

[warad-ka X]
 a-na di-na-an be-li-[ia]
 lul- lik
 um-ma-a a-na be-li-ia-ma
 aš-šum šâbê^{sun} ša be-li
 iš-pu-ra um-ma-a šâbê^{sun}
 li-qa-am-ma a-na ^{ilu}Pa-laḥ-^{ilu}Adad
 al-ka âli ḫi-il-ti³⁰⁵
 ša nâr Zu-mu-un-da-ar
 ki e-ḫi-ru-ú âli ḫi-il-ti³⁰⁵
 ša nâr Pu-rat-ti-i
 ki e-ḫi-ru-ú be-li
 ṭe-ma li-iš-pu-ra-am-ma
 lu-um-mi-id-m[a]
 li-iḫ-ru-ú
 ù aš-šum me-e ša ^{m. ilu}Nin-ib-aḫ-iddin

 ša be-li iš-pu-ra
 um-ma-a eḡla-šu am-mi-ni
 me-e la i-ša-at-ti
 iš-te-en i-ša-at-ti-i-ma
 lu-ú ul [i-ša-at]-ti

Thy servant X
 Unto the presence of my lord
 May I come!
 The following (speak) unto my lord:
 Concerning the men whom my lord
 Wrote about, saying: "The men
 Take and to the city of Palah-Adad
 Go." (I reply): Shall I dig
 Either the city-canal
 Of the river Zumundar
 Or shall I dig the city-canal of the
 River Euphrates? My lord
 May send me information.
 Instruct (me) and
 They may dig.
 And concerning the water of Ninib-
 ah-iddin,
 About which my lord wrote
 As follows: "Why does he not
 Irrigate his field?
 A certain one shall irrigate."
 (I reply): He indeed does not irri-
 gate.

Remaining one or two lines destroyed.

XXXVII

No. 71

A PHYSICIAN'S REPORT ON THE CONDITION OF SEVERAL
WOMEN PATIENTS

[warad-ka ^mMu-kal-lim]
 a-na di-na-[an be-li-ia].
 lu- ul- li- [ik]

Thy servant Mukallim
 Unto the presence of my lord
 May I come!

a-na na'-ri-[e]
 na-'i-ra-[a-ti]
^{sa1}e-di-ir-[ti]³⁰⁶
 ù bît be-li-ia
 šu- ul- mu
 mārāt A-a-ri
 i-ša-ta-tum ša ir-ti-ša
 zu-ú-ta³⁰⁷ it-ta-da-a
 ša mārāt Muš-ta-li

ša ir-ti-ša-ma
 zu-ú-ta it-ta-da-a
 ša mārāt [Ku]-ri-i
 il-te-id-
 ù [ša ^{sa1}La-ta]
 ù [ša mārāt Aḫ-la-mi-ti]³⁰⁸

[ša ir-ti-ši-na]
 [zu-ú-ta it-ta-da-a]
 [ša] mārāt ^mAnu-i[p-pa-aš-ra]

2³⁰⁹ i-na ir-ti-ša
 zu-ú-ta it-ta-da-a
 ša mārāt Aḫu-ni
 2 i-na ir-ti-ša
 zu-ú-ta it-ta-da-a
 ša mārāt ^{sa1}Ba-ba-ti³¹⁰

ù ^{sa1}Bi-ta-ti
 zu-ú-ta ul na-da-a
 a-na šu-ul-mi-ši-na
 šu- ul- mu
 8 na-ad-ba(?)-ki
 uš(?)-ši-ki at-
 [al]-ta-pa-[ra-ku]³¹¹

Unto the lamentation priests
 The lamentation women,
 The women of affliction
 And the household of my lord
 Greeting!
 Ari's daughter's
 Feverheat in her breast
 Causes sweat to perspire.
 As to the daughter of Mushtali (I
 report)
 That her breast also
 Perspires sweat.
 As to the daughter of Kuri (I report)
 That
 And of the lady Lata
 As well as of the daughter of the
 Ahlamite
 (I inform thee) that their breast
 Perspires sweat.
 Of the daughter of Anu-ippashra (I
 report)
 Fever and chill in her breast
 Exude sweat.
 As to the daughter of Ahuni:
 Fever and chills in her breast
 Exude sweat.
 As to the daughter of the lady
 Babati:
 And the lady Bitati:
 Sweat they do not exude.
 For their well-being
 Greeting!
 Eight

 I send unto thee.

XXXVIII

No. 35

THE CONCLUSION OF A LETTER

REVERSE

<i>a-na mu-ub-ḫi-[ka]</i>	Unto thee
<i>a-bi-ia ù um-mi-ia</i>	My father and my mother.
<i>a-na ma-an-ni uṭ-[na]-a-a [i-ba-aš-ši]</i>	Unto whom (else) should my attention be directed?
<i>at-ta-ma ši-il-la</i>	Thou establishest
<i>i-na mu-ub qa-qa-di-ia ta-ša-ak-ku-an</i>	A protecting shadow over me.
<i>at-ta-ma tu-ba-al-la-ta-an-ni</i>	Thou dost quicken me with life!
<i>ù ka-am-ma ša¹¹² a-na be-el</i>	And as if (?) unto the lord
<i>¹¹⁴Nin-ib ša i-na-aš-ša-ru-[ka(?)]</i>	Ninib who protects thee.
<i>ša aš-ḫu-ra-ak-ku šu-bi-la-[am-ma]</i>	What I have written to thee for, cause to be brought.

XXXIX

No. 70

A NOTIFICATION THAT THE WRITER, TOGETHER WITH
THE ADDRESSEE'S BROTHER, WILL SET OUT
ON A JOURNEY

<i>warad-ka ^mMu-li-[¹¹⁴Šamaš(?)]</i>	Thy servant Muli-Shamash
<i>a-na di-na-an be-l[i-ia lul-lik]</i>	Into the presence of my lord may I come.
<i>um-ma-a a-na be-li-[ia-ma]</i>	The following (speak) unto my lord:
<i>ša ū-um be-li i-mu-[ru]</i>	As to this, since my lord has seen it,
<i>na-da-ku-ma it-ti</i>	That I was neglectful and with
<i>aḫ-ka ul al-lik</i>	Thy brother I did not go.
<i>i-na-an-na ki-i iš-ḫu-ra</i>	Now, that he has written thus,

um-ma-a ri-da-a
ù ši-di-ti-ia
be-li li(!)-iš-pu-ra-am-ma
ištu Nippuru^{ki} ši-di-ti
qêmu ù GA-GAL^{mes}
li-pu-šu-ma i-tu-ù aḫ-ka
lu-lik ùm a-na ali
be-li-ia a-na-[bu?]
ki-i a-šap-ḫa-ru
be-li i-di-e ki-i
tir-ri i-tu aḫ-ka ia-nu

My commissioner
 And my provender
 Let my lord send.
 From Nippur the provender
 Of flour and pure milk
 Let them provide. With thy brother
 I will come. When unto the city
 My lord I announce(?),
 As I write,
 My lord knows that
 Mercy with thy brother (there is)
 not.

XL

No. 67

CONCERNING THE RECEPTION OF BARLEY AND OIL

a-na^m Amêl-ia ša a-ra-a-mu-uš qi-
bi-ma
um-ma^{ilu} Marduk-šum-lišir aḫ-ka-ma

To Amelia whom I love speak.

a-na ka-ša lu-ù šul-mu
ilâni a-šib^{ilu} Ak-ka-di nap-ša-ti-ka

Thus says Marduk-shum-lishir, thy brother:

li-iš-šu-ru um-ma-a a-na

Peace be unto thee!

The gods that inhabit Akkad, thy life

Amêl-ia Nusku-e-a ša a-na li-it⁹¹³
E-ne-ri taš-ḫu-ru
ul-tu ma-ḫa-ra ša še'ati
la iq-bu-ù ù ul-te-iḫ-ri-is(!)

May protect! The following (speak) to

Amelia:—Nuskuea, whom unto

Eneri thou hast sent,

Since the reception of the barley

He did not command and he withheld it,

e-nin-na Amêl-ia it-ti E-ne-ri

So may now Amelia (himself) with Eneri

lid-bu-um-ma^{amêl} tuḫ-šar-ra-šu
li-iš-pu-ra-am-ma
še'atam li-im-ḫu-ru-ma u-sa-ta

Consult, and his scribe

He may send to me and

Let them receive the barley. May god

ilu(?) lit-ta-lik ša-ki-šum-ma-a

Come to help! Do it!

amēl^{meš}-e-a ma-la i-ba-aš-šu-ú
li-si-iṣ-pi-i-iḫ
ù tuppam a-na muḫ-ḫi-ia
liš (!)-ba-a³¹⁴ ri-ša-am-ma
[ma-am-m]a-an tuppam a-na
na-še-e
ul a-ḡa-ša-ad ḡi-ri-im-ma³¹⁵
ki-ḫi-id-ma ḫa-an-tiš šuṣ-ra
ù ša šamnu ša taš-ḫu-ra um-ma a-na
Marduk-lim-ḫu-rum

ša tuḫ-šar-ri ša tuppī-šu ṣa-bat-ma

šu-bi-lam-ma lib-bi liš-ša-ar-an-ni³¹⁶

ù ša še'ati ša e-ri-ši-ka

šuṣ-ra-am-ma lu-ú i-na
³¹⁴Ši-tu-la lu-ú i-na ³¹⁵Ma-še-e
lid-di be-li id-be-tum³¹⁷
it-ti-ia ta-na-ḡi-ik
[ma'-ti-ma it-ti-ia i-ḡi-ḡu

ma-am-ma-na-a ul i-šu
uš-da-ka-dur

My men as many as there are
 Verily he has scattered.
 But a letter to me
 May satisfy. Be glad!
 I have no one to carry

A letter. Make an effort,
 Give heed, hand quickly!
 And concerning the oil about which
 thou hast written to Marduk-lim-
 hurum, as follows:

"Take the document of the scribe
 and

Cause it to be brought." My heart
 may lead me aright!

And about the barley for which I
 have begged thee,

Send (it) either to
 Shitula or to Mashe.

The garments of my lord are lost.
 Thou sufferest damage through me.
 At what time remained they with
 me?

No one has
 appropriated (them).

XLI

No. 68

AN INVENTORY OF GRAIN

[war'ad-ka ^mIdin-^{i^u}Adad a-na [di-
na-an be-li-ia]
[lu-] ul- li- ik
[4 (?)] gur 1 pi 30 qa še labiri

70 gur 3 pi 40 qa še ešši ša âli^{ki}]

Thy servant Idin-Adad.
 May I come unto the presence
 Of my lord!
 Four(?) gur, one pi and thirty qa (is
 the measure of) the old grain.
 Seventy gur, three pi and forty qa
 (is the measure of) the new grain
 of the city.

<i>9 gur 3 pi b̄l makisi ša abulli</i>	Nine gur, three pi (are with) the master of the tax-gatherers of the great gate.
<i>naḫḫar²¹⁸ 80 gur 1 pi 40 qa še ša āli^{ki}</i>	(There is) a total of eighty gur, one pi and forty qa of grain of the city
<i>48 gur miksū²¹⁹ še'im i-na Ru-ni(?)—šū-bur-ru^{ki} ^{m.iiu} Adad-šub-ši ma-ki-su</i>	Forty-eight gur (is) the tax Of the grain at Runishuburru Adad-shubshi (is) the receiver of the customs.
<i>9 gur 3 pi 35 qa še labiri</i>	Nine gur, three pi and thirty-five qa (is the measure of) the old grain.
<i>46 gur 2 pi 30 qa še ešši ša āli^{ki}</i>	Forty-six gur, two pi and thirty qa (is the measure of) the new grain of the city.
<i>3 gur 1 pi b̄l makisi ša abulli</i>	Three gur and one pi (are with) the master of the tax gatherers at the great gate.
<i>naḫḫar 49 gur 3 pi 30 qa še ša āli^{ki}</i>	The totality (is) forty-nine gur, three pi and thirty qa of grain of the city.
<i>[b]̄l ma[kisi] si-pi ši-ti [ša še'im ša]</i>	The master of the tax gatherers Petition about the delivery of the grain
<i>ma- ki- [su] e-im āli^{ki} ap-pa-al-[šu]</i>	Of the receiver of the customs. Where (is) the city (to which) I shall send it?
<i>a-na mu-uḫ-ḫi be-li-ia ú-še-bi-la</i>	Shall I cause it to be sent to my lord?

NEO-BABYLONIAN LETTERS

XLII

No. 87

REPORT TO A SUPERIOR CONCERNING THE ARREST OF DEBTORS

<i>duḫ-pi^m Šil-la-a-a</i>	Letter of Silla
<i>a-na Ninib-aḫ-iddina</i>	To Ninib-ah-iddina,
<i>b̄l-ia^{iiu} En-lil ù^{iiu} Nin-ib</i>	My lord. May Enlil and Ninib

<i>šu-lum ù balaṭ ša bēl-ia</i>	Command peace and health
<i>liq-bu-ú a-na^{amēl} erriše^{mes}320</i>	Of my lord! Unto the farmers
<i>ša^{ālu} Ab-ba-man-ta-nu</i>	Of the town Abba-mantanu,
<i>ša lu a-na eš-ru-ú id-ku-ú</i>	Whom they summoned on account of the tithe
<i>a-na pan^{amēl} GU.EN.NA al-ta³²¹ a-na</i>	Unto the presence of the sheriff I
<i>muḫ-ḫi-šu-nu bēlu la i-še-el-li</i>	The lord shall not be angry against them
<i>ú-il-tim ša 220 gur</i>	A debt of two hundred and twenty gurs
<i>ina muḫ-ḫi-šu-nu e-li-ka</i>	Stands against them for thee.
<i>ak-ta-la-šu-nu-tu</i>	I have taken them in charge
<i>um-ma a-ki-i</i>	(saying) as follows: "According to
<i>ši-piš-ti³²² ša^{amēl} GU.EN.NA</i>	The message of the sheriff, send
<i>tuppa a-na arki</i>	A document after Ea-iddina,
<i>^{m.iiu}E-a-iddina amēl ša eš-ru-ú</i>	The officer of the tithes."
<i>šu-kun-'a a-ki-i ka-lu</i>	Since they are held in restraint
<i>ul il-lu-ku-'u</i>	They shall not go.
<i>ki-i^{amēl} šābē^{mes}-'a</i>	Since as to my men
<i>ú-il-tim ina muḫ-ḫi-šu-nu la te-el-li</i>	A debt upon them rests not(?),
<i>a-na ri-ik-si</i>	So according to the contract(?)
<i>[ašar ú]³²³ -še-bi i-ta-ri</i>	They shall return where they live.
<i>.....-šu-nu</i>	Their
<i>.....mârâte^{mes} ša . . . . .</i>	.....the daughters of

XLIII

No. 90

INSTRUCTION CONCERNING THE DISPOSITION OF DATES

<i>duppi^{m.iiu} Marduk-zer-ibni a-na</i>	Letter of Marduk-zer-ibni to
<i>^{m.iiu}Nabu-it-ti-ia aḫū-a^{iiu} Nabu</i>	Nabu-ittia, my brother. May Nabu
<i>ù^{iiu} Marduk a-na aḫi-ia lik-ru-bu</i>	And Marduk be gracious to my brother!
<i>ina ma-aš-šar-ti ša suluppi</i>	From the guarding of the dates
<i>la ta-tel-li ma-la bašū</i>	Do not go away. As many as there are,

*suluppi ina lib-bi a-na man-ma
la ta-nam-din a-di
a-na ^mTab-ia al-ta-par
it-ti-ka
i-nam-šar*

As to the dates therefrom to no one
Shalt thou give. Until
Unto Tabia I have written,
With thee
He shall keep (them).

XLIV

No. 89

AN ORDER FOR OIL³²⁴

*duppi ^mŠi-riq-tum-^{ilu}MAŠ
a-na ^mGi-mil-lu
ab-ia ^{ilu}MAŠ ū ^{ilu}MAŠ a-na
ab-ia lik-ru-bu
1 gur 200 qa karpati lu-ú ša šamni
ba-iš²⁵
a-na ^mNergal-iddin
^{am}malabu i-din-šu
it-ti-šu
a-na Babili^{ki}
liš-ša-a*

Letter of Shiriqtum-Mash
To Gimillu,
My brother. May Mash and Mash.
Be gracious to my brother!
A one gur and two hundred qa jar
of clear oil
To Nergal-iddin
The bootsman give.
Through him
To Babylon
Let it be brought.

NOTES

¹ For the restorations of lines 3 to 5 compare KMS. I: 12, 13.

² The wedge after the numeral 10 has been taken as the beginning of the sign *kam*, but it is also possible that it represents the lower left wedge of the numeral 4. In case we read 14, it is of interest to note what Bu. 88-5-12, 11 (CT. 5, 6) has to say of an eclipse that happens during the 12, or the 13, or the 14 day of the month *Kislîmu*. Lines 30 ff. read: *ina arbi Kislîmu kimin* (i. e., *lû ûmu XII-kam lû ûmu XIII-kam lû ûmu XIV-kam adar* ¹⁴*Sin naškun^{un}*) *ina erib bu-lim ana pân bu-lim mê tanaqqi^{qi} immer^{niqâ} tanaqqi^{qi} dam niksi^{si} ašar-šu tamaḥḥaš bâbu is-sal-laḥ šeguššu KAL-GÊ ina bâbi šâri išten ta-ša-raḥ ina pân* ^{kakkab}*nimru* ^{kakkab}*aqrabu uš-kin balâtu lišip*; i. e., If in the month *Kislîmu*, either on the 12, 13 or 14 day occurs an eclipse of the moon: At the entering of the cattle, thou shalt libate water before the cattle, thou shalt sacrifice a lamb-sacrifice, with the blood of the butchering thou shalt sprinkle its place. The door shall be sprinkled. *Shegushsbu*, black *KAL* thou shalt burn up at the gate of "one wind." He shall fall down before the panther-star, the scorpion-star. May he multiply life! See, Frank, SBR. pp. 118-128.

³ Line 6 restored from KMS. IV:42.

⁴ With lines 10 ff. cf. KMS. IX:10 to 21.

⁵ Text reads *ki*. Read *lu-û* with duplicate of KMS IX.

⁶ *PEŠ* = *mikdu*, ZA. 9, 169, 31; MSAI. 4926.

⁷ Cf. Maqlu, I:87.

⁸ Written *e-KAR-am*. *KAR* = *ekêmu*, CT. XII, 11, 19a; Br. 7740; MSAI.

5712.

⁹ Restored according to KMS. XII:2.

¹⁰ It is doubtful whether *da* has the meaning of *našû* also in other cases for K. 247, Col. III: 15 limits the use of *da* to *našû ša amêli*.

¹¹ *ka-kaš* = *karaš* = *garaš*.

¹² Restore according to CT. XVI, pl. 30, lines 63 and 64; CT. XVI, pl. 39, Rev. Col. IV 1:33 and other like passages.

¹³ Cf. CT. XVI, pl. 11, line 19 ff.

¹⁴ Text reads *um*, which is a scribal error.

¹⁵ Restoration problematical.

¹⁶ *Kimin*-sign omitted by scribe.

¹⁷ Restoration of *gar-ra* is doubtful. Duplicate text IV R. 20, line 11 has only *ne* preserved.

¹⁸ This text preserves the *ma-a-tu lu* but the verb is also missing as in IV R. 20, line 14. The reading of *tuš-te-šir* is a mere guess, based on *šir* preserved in the duplicate.

¹⁹ With the additional readings of this text, the complete restoration of the line is almost certain.

²⁰ *Ama* omitted or placed after *a-a* in IV R. Our text again partially helps to restore the line.

²¹ Or restore *uṣ-na ši-mi-e*? Subject Shamash? The horizontal wedge is however against the reading of *mi* or *me*.

²² Probably nothing missing after *imšinkuene* and *ikkala*. There is hardly space for *a im-ši-in-nak-e-ne* with the Semitic translation. This line and the following one restore part of lines 19 to 23 in IV R. which are broken away.

²³ With line 14 the text corresponds with IV R. 28. Restore line 1 in R. according to this text. Also the following line.

²⁴ *ki* omitted by scribe.

²⁵ Text reads *e* with K. 11789 and omits *šu*.

²⁶ Duplicate reads *ti*.

²⁷ Text connects here again with IV R. 28 Rev. line 5.

²⁸ Duplicate reads *na*.

²⁹ Duplicate passage inserts *e* after *lugal*.

³⁰ *zi* omitted by scribe, or read simply *še-ir-zi-da*?

³¹ Read *an*, rest erasure.

³² *Babbar* omitted by scribe.

³³ With lines 11 to 19 cf. CT. XVI, pl. 24, Tablet A, lines 8 to 14; cf. also Col. III, line 12-14, of the present tablet.

³⁴ *adu 2-kam-ma-aš ū-ub-dug* refers to the incantation priest.

³⁵ Cf. with lines 49-51 CT. XVI, pl. 24, Tablet A, lines 21-23.

³⁶ Text reads *zi-(zi)* while duplicate has *šur-šur-ri*.

³⁷ Tablet A omits *ni*.

³⁸ *šu ū-me-ti* omitted by mistake by scribe.

³⁹ Notice the interesting phonetic writing of *dağ, duğ = tu-uk!*

⁴⁰ For *gu-mu-rab-dağ-e*.

⁴¹ Omitted in duplicate text.

⁴² Duplicate reads *gig-bar-a-šu*.

⁴³ *ra* omitted in duplicate.

⁴⁴ Restore *ud* before *bad* in Tablet A. Instead of *bad* this text reads *ka*.

⁴⁵ Restore *gul-gal lù* in Tablet A.

⁴⁶ Cols. 2 and 3 of Tablet A may nearly completely be restored from here onward.

⁴⁷ Restoration doubtful.

⁴⁸ *in* erasure?

⁴⁹ KMS. 27:6 note: *ti-ši?*.

⁵⁰ Mistake of scribe; omit.

⁵¹ Here the text joins again with KMS. 27:13 ff.

⁵² The lines broken away according to the duplicate text l. 16-19 are:

(16) *aš-šum ta-a-ra-ta iš-ti'-ú-ka(?)* (17) *aš-šum mu-up-pal-sa-ta a-ta-mar . . .*
 (18) *aš-šum ri-mi-ni-ta at-ta-ziḫ pāni-ka(?)* (19) *ki-niš naplis-an-ni-ma še-mi*
qa-ba-a: "Because thou art gracious, I seek thee. Because thou art one of
 compassion, I see Because thou art merciful, I stand in thy presence."

⁵³ KMS. 27:21 can now be restored completely from this text.

⁵⁴ Text restores also remainder of KMS. 27.

⁵⁵ On *šab-su-tum* see KMS. 12:55, *šab-su*.

⁵⁶ Duplicate reads *lu-uq-bi*.

⁵⁷ See III. R. 57, No. 2:14.

⁵⁸ In A. SCHOLLMAYER, *Sumerisch-babylonische Hymnen und Gebete an Šamaš*, p. 73-75. (*Studien zur Geschichte und Kultur des Altertums*, Paderborn, 1912.)

⁵⁹ Line 2 does not correspond according to the traces to line 2 in Sippar 36. The restoration of *attūnu-ma* is simply a conjecture.

⁶⁰ Conjectural restoration.

⁶¹ *kibitkunu* is not the subject of line 4, but as this text shows the subject of a sentence the verb of which was contained in line 5 of Sippar 36.

⁶² The reverse differs from Sippar 36 completely.

⁶³ *ki* misplaced by scribe.

⁶⁴ Surface of obverse badly defaced.

⁶⁵ In Tablet K, CT. XVI, pl. XLVI this goddess is mentioned in the following connection: *ina E-ri-du kiš-ka-nu-ú šal-mu ir-bi ina aš-ri el-lu ib-ba-ni zi-mu-šu uk-nu-ú ib-bi ša a-na aḫ-si-i tar-šu ša ^{iiu}E-a tal-lak-ta-šu ina E-ri-du ḫegalli ma-la-a-ti šu-bat-su a-šar ir-ši-tim-ma ki-iš-šu-šu ma-a-a-lu ša ^{iiā1}Id*. The dark astragalus(?) it is here said has as its home the bed of *Id*. Since the goddess *Á* is here called the mother of the Deep it is most probable that *Id*, the river goddess, is to be identified with *Á* as one and the same mythological personage. Read *Id* also in this passage? In Tablet V, CT. XVI, pl. 13 the goddess *Id* is called the mother of *Ea*, which speaks also strongly for the identification of both goddesses.

⁶⁶ For the occurrence of this divine name amongst the published material see Lutz, EBL, No. 1, line 5 and 37 and CT XXIV, pl. 20, l. 23. Luckenbill proposes the translation of "Gcd of the sublime porte"; see AJSL. Vol. XXXV, p. 160.

⁶⁷ In Tablet V, CT. XVI, pl. 13 to *En-me-šar-ra* is prefixed the *dingir*-sign, and is followed by *dingir Nin-me-šar-ra*. It is, however, more probable here to read "the lord of a command of might, the lord of a command of abundance," according to the context.

⁶⁸ Read *šu*, instead of *ki*? For *šu* denoting accusative, see LANGDON, SG. No. 91, p. 73.

- ⁶⁹ On "im-sag" = *harubtu*, see VIR. *Ištar* 25, 10.
- ⁷⁰ *a-da* = *age* > *ade* > *ada*, see LANGDON, SG. No. 50.
- ⁷¹ On *šu-a*, see BE. XXXI, 72 note 13.
- ⁷² *a-ma-da* < *ma-da*; cf. Tablet IV, CT. XVI, pl. 9 *ma-da-ma-da-bi* = *ma-a-ta ana ma-a-ti*.
- ⁷³ Text has *ù-si-ga*, while generally the verbal form is *ù-me-ni-sum*.
- ⁷⁴ For the restorations in Col. I, cf. CT. XVI, pl. 37, Tablet E. Our text probably contained also the twelve preceding lines.
- ⁷⁵ Omitted in Tablet E.
- ⁷⁶ The *dingir*-sign preceding *edin* is mistake of copy?
- ⁷⁷ Tablet E reads *bi*.
- ⁷⁸ Duplicate adds *a-an*.
- ⁷⁹ Present tablet helps to restore at least part of line.
- ⁸⁰ Here the text joins with the second part of the reverse of Tablet C in CT. XVI, pl. 32.
- ⁸¹ Tablet C reads *ġe-en-ta-gaṛ*.
- ⁸² This line differs completely from the corresponding line of the duplicate, which reads: *a-dim ġe-en-ta-de*, i. e., "Like water may they be poured out." The sign which resembles *bar* is a poorly written *bur*. For *maš-maš* = *parâru*, see Br. 1849.
- ⁸³ Duplicate has *na-an-ta-bal-e*.
- ⁸⁴ Restores text of Tablet C.
- ⁸⁵ *ġul* omitted by scribe.
- ⁸⁶ Tablet C: *an-aš-a-an*.
- ⁸⁷ *šú-dib*?
- ⁸⁸ To Col. 3 I was unable to find any duplicate published.
- ⁸⁹ With Col. 4 compare CT. XVII, pl. 36, Tablet X. The present text restores a considerable number of lines, but Tablet X restores the first nine lines of the column.
- ⁹⁰ The only known meaning of *šur* is *eṣṣu*, *eṣṣu*. The Semitic translation of Tablet X has *al-ḫu*.
- ⁹¹ *utug-ġul-gál kalam-ma ġul-a nigin-na* omitted in this text.
- ⁹² *ġul* omitted by mistake of scribe.
- ⁹³ Read *lu* according to Tablet X?
- ⁹⁴ Writing is careless and crowded on tablet; I follow the reading of Tablet X.
- ⁹⁵ Or translate: With the tree of the Deep? On *tur-ra* = *apsû*, see Br. 10218 and 10220.
- ⁹⁶ With Col. 5 the text connects again with Tablet C, CT. XVI, pl. 31, line 10.
- ⁹⁷ Tablet C reads *tu-tu-e-ne*.
- ⁹⁸ Duplicate adds: *ib-ta-ê'*.

⁹⁹ For $\hat{e} = \hat{e}'$, see Radau, Miscel. No. 8:7 \hat{e} *Keš^{ki} aṣag-dib nun \hat{e} -a* = "From the temple of Kesh, to which the holy enter(?) the Anunaki go forth." See also, Chiera, Lists of Personal Names from the Temple School of Nippur, PBS. XI, No. 1, p. 31, note 2.

¹⁰⁰ Barton's text commences with this line, see BMBI, p. 60 to 61.

¹⁰¹ Barton refers for this sign which I have read *uš* to OBW. 232. The reading of *uš*, which would be the adverbial suffix, is a mere conjecture.

¹⁰² Duplicate has the *dingir*-sign before *urta*.

¹⁰³ Variant *bara(?)*

¹⁰⁴ Text reads *bi*.

¹⁰⁵ OBW. 239.

¹⁰⁶ *me* omitted by scribe, according to duplicate text.

¹⁰⁷ Barton's copy reads: *dingir-gar im-uš*.

¹⁰⁸ Variant *aš*.

¹⁰⁹ Or read with Barton *til-til?* The present text has, however, plainly *du* following the sign which I read *dim*.

¹¹⁰ *e* omitted.

¹¹¹ *šuku dingir Ninni* = Kamânu, כִּינִי, χαυῶνες. Cf. Jer. 44:19, עֲשִׂינוּ
 לָהּ (לְמַלְכַת הַשָּׁמַיִם) כִּוְנִים

¹¹² See *Mittheilungen der Vorderasiatischen Gesellschaft*, Ninrag 369.

¹¹³ Read *la* instead of *sib*.

¹¹⁴ Barton emends in his transliteration *zi* into *zu*. Both texts, however, read *zi*.

¹¹⁵ Read *giš-ni* following Barton.

¹¹⁶ *guš?* variant *ne*.

¹¹⁷ Duplicate adds *an*.

¹¹⁸ Variant reading *gi-gi-ri-a*.

¹¹⁹ Restore Barton's text to read *e* instead of *si-di*. The sign which Barton reads *di* is the *šuku*.

¹²⁰ Line restored according to CT. XVI, pl. 1, line 36.

¹²¹ Restoration doubtful.

¹²² Cf. CT. XVI, pl. 9, Tablet IV, Col. I, lines 26-29; CT. XVI, pl. 12, Tablet V, Col. I, line 40; CT. XVI, pl. 34, line 2.

¹²³ Conjectural restoration.

¹²⁴ Probably nothing missing after *ki-a*.

¹²⁵ Read *dim*.

¹²⁶ *ina* omitted by scribe.

¹²⁷ Was probably omitted by scribe for translation.

¹²⁸ Cf. CT. XVII, pl. 31, Tablet T, line 31 for this and following line.

¹²⁹ Cf. CT. XVII, pl. 39, Tablet "AA," lines 47-50.

¹³⁰ Restored through the Semitic translation.

¹³¹ Sic! This passage, in which the serpent-god is placed into the same position with the *Lilitum*, is very strange, when we consider that in the Caillou Michaux I:21 = I R. 70 and KB. IV 78 ff., the serpent-god is regarded of such importance that his name is mentioned in an oath side by side with the *ilâni rabûti*. Cf. also the *kud.* of Nebukadrezar I, Col. II:49 (IV R. 56). In this passage he is even called *ilu šupû*, i. e., "the excellent god." In CT. XXIV, 8 K. 4340 79-7-8, 294, Rev. Col. III, line 11 ff. he is named together with the protecting-deities *dingir Alad-šàg-ga*, *dingir Lama-šàg-ga*, *dingir Utug-šàg-ga*, etc. See also FRANK, *Studien zur babylonischen Religion*, pp. 250 ff. for a comprehensive presentation of this god.

¹³² Probably nothing missing.

¹³³ Read *zaġan* by emending *ġar* to *ġi?* or read *utuġ-ġar* with the text. Tablet reads plainly *ġar*. The combination of *utuġ-ġar* seems to occur here for the first time.

¹³⁴ Restored according to CT. XVI, pl. 14, Tablet 5, Col. III, line 61.

¹³⁵ According to the few traces in line 30, this line probably must be restored to: *inim dingir En-ki-ge i-na (amât) ^{ilu}E-à*
 "By the command of *Ea*,"

¹³⁶ For the restoration of this and the five following lines compare CT. XVI, pl. 11, Col. VI, Tablet 4, lines 33-37.

¹³⁷ The line following translated only part of "*ana qa-at dam-qa-a-tu ša ilâni^{meš} lip-pa-qid.*"

¹³⁸ To *ur* without *ku* which occurs in this tablet a few times, compare POEBEL, *Die sumerischen Personennamen zur Zeit der Dynastie von Larsam und der ersten Dynastie von Babylon (Breslauer Habilitationsschrift 1910)* p. 33.

¹³⁹ The Semitic value of *tappu* for the Sumerian *an* is new. Or is the Semitic rendering simply a very free one for *dingir* in the sense of "protecting genius"? Compare with this, for instance, LUTZ, *Early Babylonian Letters from Larsa*, No. 15 l. 9 and note on p. 23. Here *ilu* in the sense of *tappu* seems to fit very well.

¹⁴⁰ *ni-gab* = *qepû*, see Br. 5352; *ni-gab* literally "the one who opens" *scil.* the door. It is probable that through this original meaning it came to be translated in Semitic into *qepû*, i. e., "one who is entrusted with something" not only in the specific meaning of a keeper of the door, but in a general sense, one who is entrusted with any kind of an office.

¹⁴¹ *im-ri-a* = *kišil(t)u* is new.

¹⁴² Should expect *te-ga*, text, however, reads twice *te-ta*, here and reverse line 22.

¹⁴³ On *ur-dur-ri*, see AJSL. 1918, p. 284.

¹⁴⁴ See AJSL. 1918, p. 284.

¹⁴⁵ It is characteristic of the second tablet of the series "*maqlu*," that each incantation ends with the phrase "Recite the incantation with a whisper-

ing voice," to which is always added that an image of either tallow, copper, honey, clay, bitumen, etc. be present.

¹⁴⁶ *i-la-as-su-ma*, root *alaku*, to go; *i-la-ak-su*.

¹⁴⁷ I read . . . *NIG* = *kalbati*, see DELITZSCH, *Sumerisches Glossar*, p. 200.

Another possibility is to read *ki-el*, maiden.

¹⁴⁸ Supply *nig-[g̃ul-dim-ma?]*.

¹⁴⁹ See FRANK, *Studien zur babylonischen Religion*, p. 18.

¹⁵⁰ This text goes back to the time of the Ur dynasty.

¹⁵¹ *Sa* I take to be an abbreviation of *sa-gal-la* = rheumatism. See CT. XXIII, pl. 1 *inim-nim-ma sa-gal-la-kam*, "Incantation against rheumatism."

¹⁵² *ki* omitted by scribe.

¹⁵³ *Nin-a-ḫa-kud-du* plays an important figure in the incantation texts, more so than would appear from the material here published, in which she is hardly mentioned. See particularly CT. XVI, pl. 46, Tablet "K," line 170, and IV R. pl. 56, Col. II, line 14 and line 20: ¹⁵⁴ *Nin-a-ḫa-kud-du be-lit šipti*.

¹⁵⁴ On *LI.DUR* see FRANK, SBR. p. 141, and ASSL. 30, 78.

¹⁵⁵ Br. 9512; see also PBS. V, 136, 4, 8.

¹⁵⁶ *dingir Lamga* according to Br. 11166 = ¹⁵⁷ *Sin*. This line is interesting as well as important, as it states that evil spirits are the offsprings of the moon-god. We recall here that *Labartu* is called the daughter of *Anu*.

¹⁵⁷ On the Greek Γελλώ (Γελώ, Γιλλώ, Γιλώ, Γελῶν, Γυλλῶν) (Stephanus, Thes. Ling. Graec. II 252a: Γελλῶ Hesych. est δαίμων, ἦν γυναικες τὰ νεογνὰ παιδία φασὶν ἀρπάξειν) = *gallu*, cf. FRANK, *Zu babylonischen Beschwörungstexten*, ZA. 24 (1910) pp. 161–165. pp. 333, 334.

¹⁵⁸ Text reads *kur*, emend to *lù*.

¹⁵⁹ For the restoration of four following lines compare CT. XVI, pl. 10, Col. 5, lines 34 and 36, and pl. 11, lines 37–46. It is possible that *ga-an-tu* has to be supplied instead of *u-šu-uš*. Notice that instead of *šeš* in *ga-ba-da-an-šeš* our text reads *šág*.

¹⁶⁰ Text reads *ki*. Mistake of scribe?

¹⁶¹ Tablet reads erroneously *ša*.

¹⁶² A variant of *a-sag* = *asakku*.

¹⁶³ Hebrew כִּי.

¹⁶⁴ Phonetic writing of *er*.

¹⁶⁵ Restoration problematical.

¹⁶⁶ *lu-ru-gù* hardly the one who is haughty.

¹⁶⁷ *nu-um-ši-gi* = *nam-ši-gi*.

¹⁶⁸ Compare with this text LANGDON, PBS. X, No. 2, text 18.

¹⁶⁹ Restore PBS. X, 18:16.

¹⁷⁰ Restore PBS. X, 18:17.

¹⁷¹ The noun to be supplied here must be the name of a part of the human body. Perhaps *šillu* 'shadow' may be supplied here in view of the meaning of the verb employed in the sentence. I retain the reading of *idi-ia*, although the duplicate text seems to have only *mu*, assuming that the noun has been omitted by the scribe.

¹⁷² Insert *pa-ni* in line 19 of Langdon's text.

¹⁷³ *ur-za-na-du*, II² of *zanadu*. Cf. the Arabic *zanada*.

¹⁷⁴ Restoration uncertain.

¹⁷⁵ Cf. PBS. X, 2, 18 Rev., line 3.

¹⁷⁶ Langdon reads here *dingir Lugal-dig umun-nun* and translates "Oh divine lord of the dead, protector." *umun-nun* does, however, not mean protector at all! An *umun-nun* may just as well be a tyrant, an oppressor. A "divine lord of the dead" is also entirely out of place here, as well as for the context where it occurs in other passages. Compare f. i. Tablet 5 of the *maqlu*-series Col. 2, lines 23 and 24; to read here, "The fury of *Lugal-dig*, the protector (!), which you have established for me, the fury of *Lugal-dig*, the protector(!) may be placed upon yourself," would be a *contradictio in adjecto*. The reading of Langdon is therefore untenable.

¹⁷⁷ Duplicate passage, line 7 reads *ina bti*.

¹⁷⁸ *pu-ub-pu-ub-tu*, see DHWB. p. 516 under *puhu*, who refers to K. 247 Col. II 14: BAL. = *pu-ub-bu ša sinništi* (wahrscheinlich ein Weib vergewaltigen) *puhpuhtu* is probably used more generally to designate "oppression, act of violence."

¹⁷⁹ Restore parallel line in PBS. X, 2, 18: rev. 14.

¹⁸⁰ Here again *zab* with the value *nur* to which Langdon refers in Note 1, p. 198.

¹⁸¹ Duplicate passage reads *rim*.

¹⁸² The value of *NI.ŠE.SAG.UŠ* = *rapšu* is new.

¹⁸³ For restorations, see IV R. pl. 56 (63) Obv. Col. I.

¹⁸⁴ Duplicate passage reads *taḫ-par-ra-ma*. The emendation to *taḫ-par-ra-aš* by D. W. Myhrman, in ZA. 16, 154 proves to be correct.

¹⁸⁵ In IV R. 56: 10 follows a line which gives the ritual: "Upon a seal thou shalt write (it). Thou shalt place (it) on the neck of a child." The University Museum is in the possession of such a small seal, upon which is written in minute script, another short incantation text.

¹⁸⁶ Variant *ki*.

¹⁸⁷ Variant *ki*.

¹⁸⁸ Restore IV R. 56: 16, *ri-e-qi*, and not, with Myhrman, [*ši-taḫ-ri*]-*ši*. The horizontal wedge of *ši* must be separated from the preceding sign, which must represent the traces of *ki*, and read *ina*.

¹⁸⁹ Duplicate passage line 18 reads ^{id1} *A-nu-ni-tum*, which must probably be emended to *Šar-pa-ni-tum*. Supply ^{id2} *Marduk* instead of ^{id3} *Ištar*.

- ¹⁹⁰ *ša silla anni-i taturrû-ma* is an addition in this text.
- ¹⁹¹ Supplied according to IV R. 58 (65); Col. 2:61; see also Myhrman, ZA. 16, p. 176.
- ¹⁹² IV. R. 58, Col. 2:61 reads *abu*. Read here *garaš = tibnu* (Delitzsch, Sum. Gl. p. 83) *ša UDU WARAD*.
- ¹⁹³ Restoration doubtful; cf. IV R. 58, Col. 2, line 63.
- ¹⁹⁴ Text follows from here on again the first part of the Labartu text in IV R. Col. 1, line 32 ff.
- ¹⁹⁵ Variant *ši*.
- ¹⁹⁶ Variant *an-qu-lum*.
- ¹⁹⁷ Variant *tī*.
- ¹⁹⁸ Variant *tī*.
- ¹⁹⁹ Variant *bi-na-a-ti*.
- ²⁰⁰ Variant *ma-na-a-ni*.
- ²⁰¹ Duplicate passage inserts *a*.
- ²⁰² Variant reading: *a-na zumur pulani mâr pulani la sanaqi-ki ú-tam-me-ki*.
- ²⁰³ Read *E-Gi-A(?)*.
- ²⁰⁴ Restoration doubtful.
- ²⁰⁵ *šu*, addition of this text.
- ²⁰⁶ Variant *kib-ra-a-ti*.
- ²⁰⁷ Text connects here with IV R. pl. 58 (65), Col. I, line 6 ff.
- ²⁰⁸ Restore *la* in duplicate passage, as surmised already by Myhrman, ZA. 16, p. 168, note 4.
- ²⁰⁹ Text differs here from IV R. pl. 58, Col. I, lines 12 and 13, where after *ši-pir* that text inserts *limulti*..... After *aš-šu* there is probably nothing missing.
- ²¹⁰ Restoration uncertain.
- ²¹¹ Restore duplicate passage.
- ²¹² Restore *ki-ma* in line 19.
- ²¹³ Restore *sik-ki-e la ta-ḫal-lu-ṣi ši-ra-ni-iš* in line 19.
- ²¹⁴ See Delitzsch, HWB. p. 603. Duplicate reads *ḫa-aš-bu ra-a-ti*.
- ²¹⁵ Restore line 21.
- ²¹⁶ Restore line 24.
- ²¹⁷ Restore line 25.
- ²¹⁸ Cf. IV R. 58, Col. II, lines 25 ff.
- ²¹⁹ In duplicate passage only *bu* preserved.
- ²²⁰ Unfortunately both texts are nearly destroyed in the following few lines.
- ²²¹ Variant *ši*.
- ²²² Variant *tī*.
- ²²³ Variant *ri*.

- ²²⁴ Variant *ba*.
- ²²⁵ Duplicate omits *mâr an-ni-i tanasaḫ*.
- ²²⁶ Duplicate *ina kussi*.
- ²²⁷ Variant *tu-uš-ša-bu*.
- ²²⁸ Variant *ru*.
- ²²⁹ Variant *mu-ra-a-ni-ki*.
- ²³⁰ *KUR* = *napaḫu*, Br. 7395; Variant *i-nap-pa-bu*.
- ²³¹ *ġad* = bright, splendid, brilliant; cf. *ġad . . ʔ'* to go forth brilliantly, DSG., p. 209.
- ^{2.2} *šupû ina ŠE.HAL-šu* omitted in IV R.
- ²³³ For restoration compare IV R. 58, Col. II, lines 59–61.
- ²³⁴ See IV R. 58, Col. III, lines 6–11.
- ²³⁵ Variant *su-ta-a-ku*.
- ²³⁶ Omitted in duplicate passage, *gi-iš-ša-ku*, root *qašaḫu*.
- ²³⁷ Restores line 15.
- ²³⁸ Restore *i-bak-ki* in line 18.
- ²³⁹ Restore line 19.
- ²⁴⁰ The restoration to *nu-ḫal-lak* is certain and line 20 in the duplicate can be restored accordingly.
- ²⁴¹ Supply *ša-a-ša* in IV R. pl. 58, Col. III, line 21.
- ²⁴² *šu* after *tam-tim* in duplicate passage? It is, however, more probable that also that text read *ša mâti idi-ma*.
- ²⁴³ The present text has space for three or four signs left between *a-di* and *ru-ku-us-su*, which is defaced, but according to the duplicate it appears that there is nothing missing. Duplicate reads *e-di* instead of *a-di*.
- ²⁴⁴ Restoration doubtful and improbable, according to the traces of the sign in the text. I have, however, retained the suggestive restoration of Myhrman, in ZA. 16, p. 178.
- ²⁴⁵ *GA.DAGAL* probably to be transcribed by *šizbu gabšu*. The duplicate has had the phonetic reading of which only the beginning of *šizbu* is preserved. The mention of the milk-offering is interesting.
- ²⁴⁶ The value *KUR-Ê'* for *kuṛru* is new. Literally, "that which goes forth from the mountain, or the land." Smoke is an indication of settled habitations for the traveler from the distance and it is well plausible why "smoke" could have the meaning "that which rises from settled habitation."
- ²⁴⁷ *ana* omitted by scribe.
- ²⁴⁸ Duplicate *šur-ba-ta*.
- ²⁴⁹ Variant *rit-ta-a-ša*.
- ²⁵⁰ Restore *kirimma-šu mu* in duplicate text.
- ²⁵¹ *nak-ki-lat* probably an addition of this text only. No space for it in duplicate.
- ²⁵² Variant *i-lap-pat lib-bu*.

- 253 Variant *i-šal-luṣ*.
- 254 Variant *ru*.
- 255 Variant *ú-še-naq*.
- 256 Duplicate is broken off at the same point. Restoration doubtful.
- 257 Variant *ziq-ziq-ku-um-ma*.
- 258 *Qu* = excrements, vomit, Hebrew נִיֶּץ. Restoration, however, doubtful.
- 259 Variant *ša*.
- 260 Variant *ma-ri*.
- 261 See IV R. 58, Col. IV, line 7 following.
- 262 Variant *ra*.
- 263 Variant *gim*.
- 264 Text reads *ki*; mistake of scribe?
- 265 Here the verb is in the plural. Notice also that below, Labartu has the plural sign.
- 266 Read *ga* instead of *igi*, which is a mistake of the copy
- 267 Or is *Lû-gi-na* to be taken as a personal name?
- 268 II¹ of *wagû* = *iagû*, UNGNAD, *Babylonische Briefe*, 309. The root is entered in DELITZSCH, HWB. 16 and MUSS-ARNOLT, *Lexicon*, p. 13, but its etymology was not understood at that time. *Waw* and *jodb* interchange in this root.
- 269 Restoration doubtful.
- 270 *libbu*, literally, "the heart," "the contents."
- 271 Supply [*amâtam*] *annîtam*.
- 272 For the reading *PA.PA* = *dekû*, see UNGNAD, *Babylonische Briefe*, p. 288, and BA. VI, pt. 5, p. 47. Literally, "the summoner."
- 273 Text has *za!*
- 274 *ma* is repeated by error of the scribe.
- 275 *qu-um* probably construct of *qummû*, *qumû*, literally, "thirst;" here, however, used metaphorically.
- 276 Restoration is doubtful.
- 277 Or "supreme-judge?"
- 278 Or read *NU-KI^{ki}*? this would give the meaning: "the men of nowheres," i. e., the men of the quartermaster-corps, who might have been called thus on account of their special work, which called them from place to place. This reading has been adopted in the translation.
- 279 ⁶¹*GUR.DA* represents an article made of cane. See CT. 4:30 A1; Rm. 2, 27, li. 2; and Meissner SAl. 1519; it occurs also in the Buffalo tablets published by MISS HUSSEY, No. 2, Rev. 31; a reed rack for the transportation of grain.
- 280 On *Ê-DUB-BA* as a title of an officer, see Amherst, 42, Obverse 5; also RTC. 287 and DELAPORTE, 108; record-keeper. As the name of a place *Ê-DUB-BA* is mentioned in CT. VIII, 25 b, li. 1 = 1 *gan eqlim i-na Ê-DUB-BA*.

²⁸¹ *ašar ka-ti*, "in thy stead?"

²⁸² *GIŠ-A-Am* equals *adaru* and *ildaqqu*; vide, MEISSNER, *Suppl.* 23 Rev. 23 and 24; both words occur also together in CT. XII, 18 B. 40 ff. STRASSMEIER, NERIGLISSAR 28:29, a bed is made of *adaru*-wood. In LEGRAIN'S *Drebem Texts* N. 303 a bed is made of *adaru*-wood and bronze. The interpretation in MUSS-ARNOLT of *ildaqqu*, as meaning "young shoot, sprout" is wrong.

²⁸³ *KI kam-ri* = *ašar kamri*, literally, the place of a heap, the place of heaping up, whence probably also place of storage.

²⁸⁴ *še-e-ta*, something woven, a sling, a net. As it is here named as a utensil which is used for traveling, and kept when not in use in the house where the implements of the journey were deposited, it may have been the hammock.

²⁸⁵ The tablet reads *du*, which is a mistake of the scribe for *ra*.

²⁸⁶ The tablet plainly reads *uš-tu*, which also not incorrect for *ultu*, can hardly have been in use during the Cassite period, where the tendency prevailed to change the sibilants into labials. If, however, this is not to be taken as a scribal error, then it stands as a rare example of the original form of *ultu*.

²⁸⁷ Note the writing of *ú-še-bi-al-ku*, which must be intentional as it occurs twice on the tablet.

²⁸⁸ Read *GIŠ-NER-DU*, an abbreviation of Br. 9208; Meissner, SAI. 6941; *gištabbu* and *qiršapu*; see also KNUDTZON, *Die El-Amarna Tafeln, Glossar*, p. 1411.

²⁸⁹ *tilû*, pot, vessel. Cf. CLAY, BE. XIV, 123, 7 *ti-li-e šamni rabûti*, "great jars of oil." *Tilû* is undoubtedly a loanword from Sumerian *dil*, a variant of *dal*. Note *duk-dal* = *tallu*, *duk-dal-mağ* = *talmahhu*, Br. 2579; 2587. Also AO. 2162 II:13 *duk (da-al) RI = tal-lu*. Perhaps the same word is to be found in *ub = tûlu, tûltu*, SAI. 4101 f., and *ûb = tultu*, SAI. 7811. Cf. Nos. 4104 and 4106 f. (!) Note DELITZSCH, *Sum. Glossar*, p. 40 *ub-ag-a = telum*, which probably had the original meaning "to make a cavity, or a hole." *Ti-il-li-šu-nu ša kaspi* cited by MUSS-ARNOLT, *Lexicon*, p. 1160 is probably the same word. The reading *til-lu-û* in line 18 is uncertain; perhaps read *be-lu-û(?)*.

²⁹⁰ *li-kar-ru*. The translation is suggested by the context, and the expression *ikku kuri* for "fasting"; see KUECHLER, *Medizin* 122 *ik-ka-šu ik-tanir-ru*, "his gum is dried up."

²⁹¹ Reading doubtful.

²⁹² On *adinu*, *adinnu*, until now, with *la*, not yet, see ZDMG. 69, 503. Cf. *udina la*, LSS. V 6, 56 f.

²⁹³ The reader will observe that this letter excludes the possibility of identifying *beli-ia* "my lord" with the king himself. This throws considerable doubt on the proposition of RADAU (BE. XVII, Introduction) that these

Cassite letters, addressed “*ana belia*,” are invariably destined for the king. Not less than forty letters are contained in this volume which are addressed “*ana belia*,” but it is absolutely impossible to surmise from their contents that they are addressed to the king himself, although in some instances this may be possible.

²⁹⁴ From the material published in previous volumes of the University Museum we learn that the king mentioned in this letter is to be identified with *Sbagarakti-Sburiash*. The addressee *Amêl-Marduk* was a *GU.EN.NA* officer, that is probably the royal chief sheriff of that king. This identification of the addressee with the *GU.EN.NA* officer mentioned in Vols. XIV, XV and XVII, affords the means of interpreting this short letter. *Amêl-Marduk* receives the royal summons to bring in his official capacity as chief sheriff *Apil-shadû-rubûa*, a person under indictment, to the capital.

²⁹⁵ *kulda*, from *kašâdu*; imperative *kušdu* > *kuldu* > *kulda*, the sibilant as usual in the Cassite period passing into a labial. The “*a*” in *kulda* denotes the energetic form; cf. Creation II, 136 *šukna* for *šuknu*.

²⁹⁶ The tablet reads *šâg*, which is a mistake of the scribe for *ba*.

²⁹⁷ The sign which looks more like *bu* on the tablet is probably intended for *li*.

²⁹⁸ *û-lu* for *û-la*.

²⁹⁹ Sic! *mîtum*, not *mîtâti*.

³⁰⁰ On the phrase and restoration of line 22, see ThD., *Sargon*, 252.

³⁰¹ Restoration doubtful.

³⁰² Restoration doubtful.

³⁰³ Restoration doubtful.

³⁰⁴ See CRAIG, *Religious Texts*, 57, 24.

³⁰⁵ *hi-il-ti* is probably a colloquialism of *hiritu*; *hirtu* > *hiltu*.

³⁰⁶ L. DENNEFELD, *Babylonisch-Assyrische Geburts-Omina*, p. 28, e, 11 translates *e-dir-ti* by Not, Bedraengniss; the passage reads “*šumma amêlu šinâta-šu iš-tin qibit e-dir-ti* . . . If a man urinates, command of affliction.”

³⁰⁷ On *zu-û-tu* “sweat,” Hebrew זֵּוּ , see H: HOLMA, *Koerperteile*, p. 8.

Cf. also HARPER, *Letters*, 391, R. 14: *issuru zu-û-tu šarri iqarrara*, “as soon as the sweat of the king dries up”; HL. 363:6 *zu-û-tu ina libbi liqrura*, “sweat therein may dry up”; II R. 61, a50, *niqilpu ša zu-û-tu*, “falling of the sweat.”

³⁰⁸ The restorations of this letter have been made by means of three other letters which were published by RADAU in Vol. XVII, Part I, of the BE. series, letters 31, 32 and 33. Letter 31 is particularly interesting as there appear, besides the name of the physician, who reported on the condition of certain ladies connected probably with the temple at Nippur, to his lord, all the names mentioned in this letter. By the help of that letter both names of the lady *Lata* and of the daughter of the *Ablamite* have been restored here.

That these were mentioned in this letter is probably indicated by the number eight in line 31.

³⁰⁹ On 2 (*išātu* omitted) see RADAU, BE. XVII, part I, p. 36, note 7.

³¹⁰ The uncertainty of the name in BE. XVII, 31:27, which is there read *Ušb(? or BA?)ba (? or ka)-. . . .*, is removed here. The name is to be read *Ba-ba-ti*.

³¹¹ Restoration uncertain.

³¹² *kamma ša* for *kima ša* (?), cf. THUREAU-DANGIN, *Sargon* 90.

³¹³ *a-na li-it* "into the presence of," see JENSEN, KB. VI, 403. *Ltu* is probably identical with the word *l̄tu*, *l̄tu*, cheek. If this word really is *l̄tu*, cheek, and not *l̄tu*, strength, then the meaning of *l̄tu* as a part of the body points at least to some part of the face, but certainly not to the "back," since the phrase means "into the presence of." For parts of the body used as prepositions see HOLMA, *Koerperteile*, p. IX.

³¹⁴ Read *liš*, which is carelessly written on tablet.

³¹⁵ On *zi-ri-im* compare CT. VI 23a:21 and K. 48:11, written here *zi-ir-mi-(ma)*.

³¹⁶ *liš-ša-ar-an-ni* for *li-(i)š-š-ir-an-ni*; "i" under the influence of the following "a" changed to "a."

³¹⁷ This grammatical monstrosity doubtless stands for the form *i-ta-ba-tum (=tu-ma)*.

³¹⁸ The total excludes the old grain in both instances.

³¹⁹ The tablet reads *NIG-KUR-DA*; is this a mistake for *NIG-KUD-DA*?

³²⁰ Or *šib̄l̄*. Written *AB-BA*.

³²¹ *al-ta*, probably a verb form. The text does not seem to be in order.

³²² For *šipirli* cf. also *našpartu > našpaštu*, BE. IX, 73:5.

³²³ Restoration doubtful.

³²⁴ See HAV. p. 424.

³²⁵ The transliteration and translation of this line is doubtful. It might also be transliterated by: *KAB-DUK lu-ú ša šamnim ha-?* The reading of *iṭ* in *ha-iṭ* is a mere conjecture. Perhaps read *te* for *tu = ha-tu*, transparent, clear.

LISTS OF NAMES

A. PERSONAL NAMES

- A*....., f. of *Sin-tab-ni-šuk-lil*, 22:25; 31:1; 35:1.
A-a-ri, 71:8.
A-a-rum, 35:4; f. of *I-te-e*, 60:3; 60:5.
A-bil-i-li-šu, 14:3.
^{ilu}*Adad-šār-ilāni*, 34:3;¹ 57:8.
^{ilu}*Adad-šub-ši*, *makisu*, 68:9.
^{ilu}*Adad-ūtir* (or: *mūtir*), 40:27.
A-bi-du-ti, 42:4; 42:6; 42:8.
Aḫ-la-mi-i, 51:22.
Aḫu-iddina-^{ilu}*Marduk* (*ŠEŠ-SE. NA^dAMAR.UD*), 21:6.
A-ḫu-ú-a-at-ta, 69:4; 69:12.
A-ḫu-ni, *Aḫu-ni*, f. of ^{ilu}*Šamaš-i-mit-ti*, 53:3; 65:5; 71:21.
Amēl-ia, 30:1; 30:7; 36:1; 36:11; 36:25; 45:1; 45:6; 47:18; 67:1; 67:6; 67:10.
Amēl-^{ilu}*Marduk*, 17:6; 24:1; 24:4; 55:2; 84:5.
Amēl-^{ilu}*Nin-ib*, 11:1; 12:25.
^{ilu}*Amurru-nadin-šum* (^d*Amurru-SE-MU*), 62:8.
^{ilu}*Amurru-ka-ra-bi-iš-me*, 23:1.
A-na-ka-la-ma-^{ilu}*Adad*, f. of *Kidin*-^{ilu}*Adad*, 28:6.
Anu-iḫ-ḫa-aš-ra, 26:1; 71:18.
A-ra-su-gi-š-tug, see *Teslitam-iš-me*.
Ardi-Beliš, 53:11; 57:16; 57:32.
Ardi-di-da....., 65:3.
Ardi-e-a(?), 54:21.
Ar-kak-ti, 85:6.
Aš-ri-ia(*šu?*), 16:11; 16:15.
- Aš-šum-ša-tu-ni*, 23:4.
Ašaridu-li-di-iš, 52:18.
^{sai}*Ba-ba-ti*, 71:24.
Ba-bi-la(?)-[*a-i*], 32:3.
Bana-a-ša-^{ilu}*Marduk*, 57:16; 57:32.
Bar-mu, 22:1.
Be-el....., 69:9.
Be-la-nu-um, 83:1.
^{ilu}*Bel-it-ti-ia*, 90:2.
Be-la-ni, s. of *Šu-lu-ta-šum*. 49:2; 56:7.
Bel-ka-la-^{ilu}*Marduk*,² 57:9; 57:17.
Be-el-ú-ḫa-a-tim, 60:12.
Bel-ti-šulul-šu (*Bel-ti-AN.DUL-NI*), 6:3.
^{sai}*Bi-ša-ḫa*(? *ḫat?*)-*ti*, 42:7.
^{sai}*Bi-la-ti*, 71:25.
Bu-un-na-^{ilu}..., 26:24.
Bur-na-bu-ri-ia-aš, 77:19.
Bur-ru-qi, 73:5.
Da-a-bi....., 37:3.
Dam-qi, s. of *Gu-ub-bu-ḫi*, 62:35.
Da-aš-ḫi,³ 86:6; 86:23.
Dingir-Ana-aḫag-ga, 6:12.
E-a-ašaridu[*E-a-SAG.(KAL)*], 16:4; 16:5; 16:7.
^{ilu}*E-a-iddina*, 87:16.
E-ne-ri, 67:7; 67:10.
^{dingir}*En-lil-al-šág*, 91:6.
^{dingir}*En-lil-bar-ḫu*, 91:1.
^{ilu}*En-lil-ki-di-ni*, 60:9; 81:7; 82:3.
^{ilu}*En-lil-al-šab*, 23:3.
^{ilu}*En-lil-šar-ušur*, 16:10.
^{ilu}*En-lil-lù-šag*, 2:2.

- ^{il}*En-lil-tu-kul-ti*, 64:2.
E-ri-bi, 29:15.
Eri-ba-tum, s. of *Im-ba-as-si*, 53:15.
*Eri-ba-il*Marduk*, 58:2.
*E-ri-en-šu-ti-il*Nin-ib*,⁴ 69:14.
*Eri-ṣutim-il*En-ki*, 69:22.
*E-tel-pá-il*Nin-ib*, 52:1.
E-tel-pá, 20:1; 47:1.
Gi-mil-lu, 89:2.
Gu-ub-bu-bi, f. of *Damqi*, 62:35.
Gu-še-ia, 88:2.
Ḫa-ab-lum, 9:5; 9:11; 9:13.
Ḫa-am-bi, 32:1.
Ḫa-am-mu-ra-bi-i-li, 7:3.
Ḫu-un-n[a],⁵ 21:1; 21:5.
I-be-i-lum, 1:1.
*Ibiq-il*Da-mu*, 10:7, 10:11.
Ibiq-Ištar, 2:1.
*Ib-ni-il*Amurru*, 50:17.
*Ib-ni-il*Marduk*, 40:5; 40:6; 40:7.
*Idi-il*Marduk*, 59:2.
*Idin-il*Adad*, 68:1.
*Idin-il*En-lil*, 62:24; 62:31.
*Idin-il . . . , 29:2.
*Idin-il*Marduk*, 69:1.
Idin , 37:4.
Id-di-ia, 74:1, 74:5.
I-ki-ša-am, 80:1.
I-ki-šu, 53:16.
I-ku-na, 53:1.
Ilu-da-mi-iq, 9:2; 9:9; 9:15; 9:21.
Ilu-šu , 31:2.
Il-ta-ni, 5:1.
Im-ba-as-si, f. of *Eri-ba-tum*, 53:15.
Im-bu-uk-ki,⁶ 41:4.
*Im-gur-il*Nin-ib*, 6:7.
Im-gu-rum, 41:1.
Ir-ri-gi, 28:3.
Iš-bu-ú-la,⁷ 77:7; 77:9.
*Iš-man-ni-il*Šamaš*, 31:13.
I-te-e, d. of *A-a-rum*, 60:2; 60:5.
It-ti-ia,⁸ 31:10.
*Iṣ-kur-il*Marduk*, 30:2; 42:21.
^{sal}*It-ti* , 37:10.
Ilu-ê-lù-ti, 82:9.
*Ka-dingir**Ninni*, 91:2.
Ka-tar-Saḅ, 45:2.
*Ki-din-il*Adad*, s. of *A-na-ka-la-ma-il*Adad*, 28:6.
Ki-lam-di-AR(?), 57:33.
Ki-il-[u], 37:11.
*Ki-maḅ-di-il*Uraš*, 32:2.
Ki-ri-ru-du-uk, 82:4.
Ki-ša-aḅ-bu-ut, 15:1; 25:1; 85:1.
Ku-ub-bu-la, 45:13.
Ku-du-ra-ni, 22:22; 34:5.
Ku-du-ra-nu, 16:1.
Ku-ri-i, 71:14.
Ku-ru-um, 11:3.
KUR-GAL-našir, 38:2.
La-ma , 61:6.
*Luši-a-na-nûr-il*Adad*, 53:4.
*Luši-a-na-nûr-il*En-lil*, 69:3.
Luši-a-na-nûr-ili-šu, 21:15; 21:20.
Lù-dingir-ra, 3:20.
Lù-ga-a, 3:1; 7:1.
*Man-nu-ki-il*Sin*, 40:3; 40:11.
Mar-A-ḫu-ú-a-at-ta, see *Aḫua-atta*.
^{il}*Marduk-mu-bal-liṭ*, 49:10.
^{il}*Marduk-mu-gal-lim*,⁹ 49:18.
^{il}*Marduk-mu-šalim (mu-SI.DI)*,
dekû, 9:10; 9:16; 9:20; 67:2.
^{il}*Marduk-nadin-aḅe (SE-ŠEŠ^{mes})*,
 22:18.
^{il}*Marduk-ni-su*, 34:17.
^{il}*Marduk-ṣêr-ibni*, 90:1.
Mâr-šadu-rubu-ú-a, 24:5.
Mar-Šu-um-mu-uḅ, see *Šummuḅ*.
Mar-tu-ka, 57:34.
Mu-bar-ri-i, 57:33.
Mu-kal-lim, 82:1.
*Mu-li-[il*Šamaš?*], 70:1.
Muš-ta-li, 71:11.
Mu-ta-ki-lu-um, 52:7; 52:17.**********************

- Na-^{dingir}En-lil*, 91:6.
iluNa-bi-a-..., 88:1.
iluNabu-iddina (*iluAG-MU*), 44:13.
Na-ḫi-iš-Ša-al-mu-um,¹⁰ 2:7.
iluNannar-iddina, 74:2.
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^{nār}Dûr-Kib, 43:34.
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^{nār}Ga-ab-la-at, 63:9; 63:10.
^{nār}I-tab-ba-ku, 28:5.
^{nār}Kib-Nun^{ki}, 78:9.
^{nār}Maš-Tiq-Qar, 15:15; 78:8.
^{nār}Pu-rat-ti-i, 19:10.
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 Tig-UN-DUL-DUL-GA, 4:11.
^{nār}Zu-mu-un-da-ar, 19:8.

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- ^{ilu}Adad; PN: ^{ilu}Adad-šar-ilâni; -šubši; -âtir; Ana-kalama-; Idin-; Kidin-; Luši-ana-nûr-Adad.
^{ilu}Amurru; PN: ^{ilu}Amurru-nadin-šum; -karabi-išme; Ibni-^{ilu}Amurru.
^{ilu}Bêl; PN: ^{ilu}Bêl-ittia.
^{ilu}Damu; PN: Ibiq-^{ilu}Damu.
^{ilu}Ea; PN: ^{ilu}Ea-ašaridu; -iddina.
^{ilu}Enki; PN: Eri-zutim-^{ilu}Enki.
^{ilu}En-kur-kur; PN:^dEn-kur-kur.
^{ilu}Enlil, 2:3; 11:4; 87:3; PN: ^{ilu}Enlil-alšağ; -kidini; -lû-šag; -šar-ušur; -tukulti; Idin-; Luši-ana-nûr-; Rabâ-ša-; Zabi-^{ilu}Enlil.
^{ilu}Gula, 5:4; 10:5; 30:4.
^{ilu}Ištar, 60:11.
^{ilu}Kur-Gal; PN: Kur-Gal-nâšir.
^{ilu}Marduk, 27:4; 90:3; PN: ^{ilu}Marduk-muballit; -mugallim; -mušalim; -nadin-aḫê; -nisu; ḫêr-ibni; Aḫu-iddina-; Amêl-; Banâ-ša-; Bêl-kala-; Eriba-; Ibni-; Idi-; Idin-; Iḫkur-; Úsat-
^{ilu}Marduk.
^{ilu}Nabu, 90:2; PN: ^{ilu}Nabu-iddina;
^{ilu}Nabi-a.....
^{ilu}Nannar; PN: ^{ilu}Nannar-iddina.
^{ilu}Nergal; PN: ^{ilu}Nergal-mu.....
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^{dingir}Nin-gašan, 91:8.
^{ilu}Ninib, 4:4; 11:4; 12:14; 35:23; 87:3; 89:3; PN: ^{ilu}Ninib-aḫ-iddina; -aḫ-.....; -aḫal-iddina; -ašarid; -bêl-?; -bêl-aplim; -kabti-aḫišu; -kabti-aḫê-šu; -muballit; -rim-ilâni; -rišušu; -nadin-aḫe; Amêl-; Erienšuti-; Etel-pî-; Imgur-; Šisiktum-
^{ilu}Ninib.
^{ilu}Ninlil, 60:2; 60:4.
^{dingir}Ninni; PN: Ka-^{dingir}Ninni, 91:2.
^{ilu}Nusku; PN: Nuskuea; -tešlitam-išme.
^{ilu}Sin; PN: Sin-bununi; -dajan; -magir; -ma.....; -muballit; -mušabši; -uḫ.....; -iqula; -rimanni; -tabni-šuklil; Mannu-ki-^{ilu}Sin.
^{ilu}Šamaš, 5:4; 7:4; 10:5; 14:4; 27:4; PN: ^{ilu}Šamaš-dajan; -di.....; -imitti; -mubalit; -mušalim; -našir; -šar-ilâni; Išmanni-; Muli-^{ilu}Šamaš.
^{ilu}Uraš; PN: Kimaḫdi-^{ilu}Uraš.

NOTES TO LISTS OF NAMES

- ¹ Ilâni omitted by scribe.
² Cf. *Bel-ana-kala*-^{du}Marduk, BE. XIV, 136:9.
³ Cf. BE. XIV, 33:7.
⁴ Cf. *E-ri-en-šu-ti*, BE. II, 2; 106:18; 98:8.
⁵ Cf. *Hu-un-ni*, BE. II, 2; 53:36.
⁶ See Clay, CPN. p. 88.
⁷ Cf. Clay, CPN. p. 93: *Iš-bi-ú-la*.
⁸ Written *KI-ia* in BE. XV, 149:34.
⁹ For *mu-kal-lim*.
¹⁰ Cf. BE. XIV, 46a:2; BE. XV, 178:15.
¹¹ See Lutz, EBL. p. 33, note.
¹² Comp. BE. XV, 185:23.
¹³ See BE. XVII, 66:3; 67:3; compare also BE. XIV, 18:4; 31:11:
E-mu-qal-Nippuru^{ki}.
¹⁴ Cf. BE. XVII, 99:6: ^{du}*Lu-ub-di-ša*^{ki}.
¹⁵ See BE. XIV, 66:3.
¹⁶ BE. XVII, 27:4 read *Ši-i-tu-la*^{ki}; the emendation to ^{du}*Ši-i-tu-na*(?)[-*li*^{ki}]
is wrong.
¹⁷ Only the divine names occurring in the letters have been catalogued.

LIST OF TABLETS

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
1	4711	Black; envelope preserved, containing seal-impression. See Ungnad, PBS. VII, pl. 1, No. 1 and pl. XCVII, for photographic reproduction of envelope. Insc. 7 (Obv.) 1 (Lo. E.) 9 (Rev.) 1 (U. E.) 2 (L. S.)=20 li. Letter to Gimilili from Ibi-ilum.
2	7124	Meas. 61×40×23; sun-dried; light brown. Insc. 8 (Obv.) 1 (Rev.)=9 li. Letter to Ibiq-lštar from ^{il} Enlil-lù-šag.
3	7127	Meas. 91×48×19; Obv. defaced; envelope preserved, containing seal-impression; light brown; slightly baked. Insc. 19 (Obv.) 7 (Rev.)=26 li. Letter to Lugâ.
4	7040	Meas. 93×44×22; light brown; sun-dried. Insc. 22 (Obv.) 1 (Rev.)=23 li. Letter of Sin-magir.
5	7182	Meas. 65×43×21; upper two lines of Rev. broken away, otherwise well preserved; baked; light brown. Insc. 9 (Obv.) 1 (Lo. E.) 7 (Rev.)=17 li. Letter to Iltani from Šamuhtum.
6	7046	Meas. 88×42×21; gray; badly preserved; sun-dried. Insc. 17 (Obv.) 5 (Rev.)=22 li. Letter to Sin-magir from Belti-šululšu.
7	7126	Meas. 91×49×24; well preserved; light brown; sun-dried. Insc. 17 (Obv.) 3 (Rev.)=20 li. Letter to Lugâ from Ħammurabi-ili.
8	7169	Meas. 57×45×20; light brown; sun-dried. Insc. 10 (Obv.) 2 (Lo. E.) 11 (Rev.) 1 (L. S.)=24 li. A letter.
9	1236	Meas. 80×59×28; upper part of tablet, covering about three lines each on the Obv. and the Rev. is broken away; baked; yellow with black and reddish spots. Insc. 15 (Obv.) 1 (Lo. E.) 14 (Rev.)=30 li. A letter.
10	7125	Meas. 71×46×23; light brown; slightly baked. Insc. 11 (Obv.) 2 (Lo. E.) 9 (Rev.) 2 (U. E.)=24 li. Letter to the "abbini dajanê ša Nippuru ^{ki} from the rabianum ù šibû abbini dajanu."
11	7183	Meas. 10×52×23; broken into two parts, glued together. Insc. chipped off along the line of the break, otherwise

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
		well preserved. Slightly baked; light brown. Parts of envelope preserved, containing seal-impressions. Insc. 22 (Obv.) 12 (Rev.)=34 li. Letter to Amêl- ^{ilu} Ninib from Kurum.
12	7217	Meas. 105×54×25; brown; slightly baked. Insc. 17 (Obv.) 2 (Lo. E.) 15 (Rev.)=34 li. Letter of Samsu-iluna, the king and successor of Hammurabi, to the "bêl teritim ù šatamme."
13	7216	Meas. 91×49×24; well preserved; slightly baked; Rev. uninscribed; gray. Insc. 11 (Obv.)=11 li. Letter of king Samsu-iluna to the "bêl teritim ù dajanê ša Nippuru ^{ki} ."
14	7042	Meas. 83×46×18; Rev. not inscribed; slightly baked; light brown. Insc. 15 (Obv.)=15 li. Letter of Abililišu to Sin-ma
15	14129	Meas. 44×57×25; fragment; brown. Insc. 8 (Obv.) 9 (Rev.)=17 li. Letter of Kišaḥbut to his lord.
16	4756	Meas. 96×59×23; badly preserved; sun-dried; brown. Insc. 22 (Obv.) 19 (Rev.)=41 li. Letter of Kuduranu to his lord.
17	4752	Meas. 48×44×21; upper third of tablet broken away; sun-dried; brown. Insc. 7 (Obv.) 4 (Rev.)=11 li. A letter.
18	4747	Meas. 36×52×20; fragment; baked; light brown with black spots. Insc. 9 (Obv.) 7 (Rev.)=16 li. Letter of ^{ilu} Nin-ib-rišušu to his lord.
19	4736	Meas. 62×44×23; black; slightly baked. Insc. 10 (Obv.) 10 (Rev.)=20 li. A letter.
20	9265	Meas. 94×55×20; white with reddish spots; surface of Rev. defaced. Insc. 20 (Obv.) 2 (Lo. E.) 19 (Rev.) 2 (U. E.)=43 li. Letter of Etelpu to his lord.
21	1307	Meas. 51×40×21; damaged on the upper right side, otherwise well preserved; brown. Insc. 10 (Obv.) 2 (Lo. E.) 9 (Rev.) 2 (U. E.) 3 (L. E.)=26 li. Letter of ^{aal} Ri-šat- ^{ilu} to Ḫunna.
22	3873	Meas. 68×47×20; brown with reddish and black spots; right edge of Obv. and lower part of right side of Rev. broken away; baked. Insc. 15 (Obv.) 1 (Lo. E.) 15 (Rev.) 2 (U. E.)=33 li. Letter of Barmu to his lord.
23	4763	Meas. 70×43×22; light brown; Rev. not inscribed; sun-dried. Insc. 10 (Obv.)=10 li. Letter of ^{ilu} Enlil-alšag to ^{ilu} Amurru-karabi-išme.

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
24	1398	Meas. 50×39×16; dark brown; sun-dried; well preserved. Insc. 7 (Obv.) 2 (Rev.)=9 li. Letter of a king to Amêl- ^{iu} Marduk.
25	4791	Meas. 44×33×16; white; baked. Insc. 9 (Obv.) 10 (Rev.) 1 (U. E.)=20 li. Letter of Kišaḥbut to his lord.
26	7747	Meas. 61×57×21; fragment; grayish-brown; sun-dried. Insc. 13 (Obv.) 10 (Rev.) 3 (U. E.) 2 (L. S.)=28 li. Letter of Ilu-ippašra to his lord.
27	4749	Meas. 37×56×23; fragment; Rev. badly preserved; black. Insc. 8 (Obv.) 9 (Rev.) 3 (U. E.) 2 (L. S.)=22 li. Letter of Taribu to his lord.
28	4759	Meas. 62×63×25; fragment; brown; sun-dried. Obv. weathered to such an extent that only a few signs can be recognized. Insc. 14 (Rev.)=14 li. A letter.
29	4882	Meas. 65×43×18; slightly baked; black. Insc. 13 (Obv.) 10 (Rev.)=23 li. A letter.
30	4760	Meas. 51×55×24; fragmentary; brown with black spots; sun-dried. Insc. 9 (Obv.) 10 (Rev.)=19 li. Letter of Izkur- ^{iu} Marduk to Amêlia.
31	4746	Meas. 57×39×18; dark brown; baked. Insc. 11 (Obv.) 8 (Rev.)=19 li. A letter.
32	4883	Meas. 59×41×19; fragmentary; light brown; sun-dried. Insc. 9 (Obv.) 4 (Rev.)=13 li. Letter of Kimaḥdi- ^{iu} Uraš to Ḥambi.
33	4755	Meas. 56×53×21; sun-dried; light brown; fragmentary. Obv. defaced. Insc. Rev. 12 li. A letter.
34	9247	Meas. 74×50×21; not baked; brown. Insc. 11 (Obv.) 6 (Rev.)=17 li. Letter of ^{iu} Adad-šar-ilâni to Ukintuša.
35	7045	Meas. 76×48×21; not baked; light brown. Insc. 14 (Obv.) 1 (Lo. E.) 9 (Rev.)=24 li. Letter of Aarum.
36	4751	Meas. 66×42×17; brown with black spots; slightly baked. Insc. 15 (Obv.) 11 (Rev.)=26 li. Letter of Ūsat- ^{iu} Marduk to Amêlia.
37	4766	Meas. 58×39×25; fragmentary; gray; sun-dried. Insc. 10 (Obv.) 3 (Rev.)=13 li. A letter.
38	4744	Meas. 43×40×15; fragment; baked; black. Insc. 7 (Obv.)=7 li. Letter of Šadû-rabû-našir.
39	4728	Meas. 30×38×14; fragment; slightly baked; light brown. Rev. completely destroyed. Insc. 6 li. A letter.
40	13874	Meas. 81×61×22; light brown; fragmentary. Insc. 15 (Obv.) 15 (Rev.)=30 li. A letter.

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
41	7043	Meas. 91×61×23; slightly baked; brown. Insc. 14 (Obv.) 17 (Rev.) 2 (U. E.)=33 li. Letter of Imgurum to his lord.
42	4738	Meas. 55×64×29; fragment; brown. Insc. 12 (Obv.) 11 (Rev.) 3 (U. E.)=26 li. Letter of X-šar-aḫê to his lord.
43	4775	Meas. 81×53×21; reddish-yellow; baked. Insc. 17 (Obv.) 18 (Rev.) 1 (U. E.)=36 li. Letter of ^{iu} Nusku-tešlitam-išme to his lord.
44	4778	Meas. 105×64×26; baked; white with red spots. Rev. not inscribed. Insc. 18 li. A letter.
45	4758	Meas. 64×48×19; sun-dried; brown. Insc. 9 (Obv.) 1 (Lo. E.) 5 (Rev.)=15 li. Letter of Katar-SAḪ to Amêlia.
46	11690	Meas. 29×39×17; fragment; brown. Insc. 4 (Obv.) 5 (Rev.)=9 li. A letter.
47	4729	Meas. 62×45×22; sun-dried; dark brown. Insc. 13 (Obv.) 13 (Rev.) 4 (U. E.) (2 L. S.)=32 li. Letter of Etelpu to his lord.
48	4733	Meas. 61×41×19; sun-dried; dark brown. Insc. 10 (Obv.) 2 (Lo. E.) 7 (Rev.)=19 li. Letter of ^{iu} Ninib-kabti-aḫišu to his lord.
49	4786	Meas. 52×51×22; fragment; baked; white with red spots. Insc. 15 (Obv.) 14 (Rev.) 2 (L. S.)=31 li. A letter.
50	4757	Meas. 149×80×31; slightly baked; dark brown. Insc. 32 (Obv.) 32 (Rev.) 1 (L. S.)=65 li. A letter.
51	4781	Meas. 52×53×24; upper half of tablet missing; baked; white with red spots. Insc. 12 (Obv.) 3 (Lo. E.) 12 (Rev.) 1 (L. S.)=28 li. A letter.
52	4734	Meas. 42×35×17; not baked; light brown. Insc. 11 (Obv.) 2 (Lo. E.) 10 (Rev.) 1 (U. E.)=24 li. A letter of Etel-pû- ^{iu} Ninib to his lord.
53	4884	Meas. 59×44×19; not baked; dark brown. Insc. 12 (Obv.) 2 (Lo. E.) 12 (Rev.) 3 (U. E.)=29 li. Letter of Ikuna to his lord.
54	12526	Meas. 71×53×24; baked; white with red spots. Insc. 16 (Obv.) 2 (Lo. E.) 17 (Rev.) 2 (L. S.)=37 li. A letter.
55	9245	Meas. 69×73×33; fragment; slightly baked; brown. Insc. 11 (Obv.) 8 (Rev.)=19 li. A letter of Amêl- ^{iu} Mar-duk to his lord.

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
56	4881	Meas. 66×48×19; not baked; grayish-brown. Insc. 13 (Obv.) 13 (Rev.)=26 li. A letter to someone's lord.
57	9818	Meas. 84×52×24; brown; sun-dried. Insc. 21 (Obv.) 3 (Lo. E.) 16 (Rev.)=40 li. A letter.
58	9259	Meas. 71×47×18; slightly baked; brown; lower right part of Obv. defaced. Insc. 14 (Obv.) 10 (Rev.)=24 li. Letter of Eriba- ^{ilu} Marduk to his lord.
59	13087	Meas. 48×58×22; fragment; slightly baked; brown with black spots. Insc. 9 (Obv.) 7 (Rev.) 2 (U. E.) 3 (L. S.)=21 li. Letter of Idi- ^{ilu} Marduk to his lord.
60	3666	Meas. 42×59×20; fragment; baked; white. Insc. 6 (Obv.) 2 (Lo. E.) 7 (Rev.)=15 li. A letter.
61	13086	Meas. 73×48×22; slightly baked; brown. Insc. 16 (Obv.) 1 (Lo. E.) 7 (Rev.)=24 li. A letter.
62	4785	Meas. 97×54×19; baked; white. Insc. 19 (Obv.) 20 (Rev.) 1 (U. E.)=40 li. Letter of ^{ilu} Ninib-kabti-aḫišu to his lord.
63	9190	Meas. 167×110×18; baked; white. Rev. broken away. Insc. 33 li. A letter.
64	9239	Meas. 113×72×31; brown; surface of Obv. badly damaged. Insc. 16 (Obv.) 6 (Rev.)=22 li. Letter of ^{ilu} Enlil-tukulti to his lord.
65	4726	Meas. 37×34×22; fragment; not baked; brown. Insc. 7 (Obv.) 6 (Rev.)=13 li. Letter of ^{ilu} Ninib-kabti-aḫi-šu to his lord. Cf. letter No. 62 for same address.
66	4741	Meas. 54×38×25; fragment; light brown; sun-dried. Insc. 4 (Obv.) 5 (Rev.)=9 li. A letter.
67	7745	Meas. 70×47×16; well preserved; baked; brown with black spots. Insc. 15 (Obv.) 3 (Lo. E.) 14 (Rev.)=32 li. Letter of ^{ilu} Marduk-mušalim to Amêlia.
68	7044	Meas. 92×56×23; brown; sun-dried. Insc. 13 (Obv.) 5 (Rev.)=18 li. Letter of Idin- ^{ilu} Adad to his lord.
69	4762	Meas. 73×41×21; Obv. defaced; sun-dried; light brown. Insc. 12 (Obv.) 12 (Rev.)=24 li. Letter of Luṣi-ana-nûr- ^{ilu} Enlil to Idin- ^{ilu} Marduk.
70	7746	Meas. 61×48×18; dark brown; sun-dried. Insc. 13 (Obv.) 5 (Rev.)=18 li. Letter of Muli- ^{ilu} Šamaš(?) to his lord.
71	9810	Meas. 117×62×26; two fragments joined together; brown. Insc. 16 (Obv.) 15 (Rev.)=31 li. Letter of the physician Mukallim to his lord.

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
72	12930	Meas. 98×55×24; baked; white. Insc. 20 (Obv.) 3 (Lo. E.) 22 (Rev.)=45 li. A letter to someone's lord.
73	13920	Meas. 136×71×27; slightly baked; grayish-brown. Insc. 23 (Obv.) 16 (Rev.)=39 li. Letter of ^{iu} Ninib-ašarid to his lord.
74	4732	Meas. 49×39×4; fragment; Rev. completely destroyed; baked; light brown. Insc. 12 (Obv.)=12 li. Letter of ^{iu} Nannar-iddina to Iddia.
75	13294	Meas. 45×35×28; fragment; sun-dried; brown. Insc. 10 (Obv.) 2 (Lo. E.) 8 (Rev.) 2 (L. S.)=22 li. A letter.
76	4754	Meas. 33×33×17; well preserved; brown with black spots. Insc. 6 (Obv.) 1 (Lo. E.) 3 (Rev.)=10 li. Letter of a king to ^{iu} Ninib-nadin-aḫê.
77	4790	Meas. 46×42×20; fragmentary; white. Insc. 8 (Obv.) 3 (Lo. E.) 10 (Rev.)=21 li. A letter.
78	4745	Meas. 31×54×21; fragment. Insc. 5 (Obv.) 6 (Rev.)=11 li. A letter.
79	4750	Meas. 53×38×17; brown. Insc. 8 (Obv.) 3 (Lo. E.) 12 (Rev.)=23 li. A letter.
80	4737	Meas. 52×41×19; black; well preserved. Insc. 9 (Obv.) 5 (Rev.)=14 li. Letter of Ikišam to his lord.
81	4789	Meas. 53×42×19; fragmentary; white with red and black spots on Obv. Insc. 10 (Obv.) 10 (Rev.)=20 li. Letter of ^{iu} Šamaš-mušalim to his lord.
82	7047	Meas. 77×51×23; light brown; sun-dried. Rev. nearly destroyed. Insc. 12 (Obv.) 4 (Rev.)=16 li. Letter of ^{iu} Enlil-kidini to Mukallim.
83	4743	Meas. 57×46×22; fragmentary; light brown; sun-dried. Insc. 8 (Obv.) 7 (Rev.) 3 (U. E.)=18 li. Letter of Belanum to his lord.
84	10631	Meas. 42×50×27; fragment. Insc. 7 (Obv.) 5 (Rev.)=12 li. Letter of Rabâša- ^{iu} Enlil to his lord.
85	4761	Meas. 50×60×27; fragment; brown; sun-dried. Insc. 10 (Obv.) 3 (Rev.)=13 li. Letter of Kišahbut to his lord.
86	4783	Meas. 81×55×24; baked; white with red spots on Obv. Insc. 11 (Obv.) 2 (Lo. E.) 12 (Rev.) 2 (U. E.)=27 li. A letter.
87	3631	Meas. 49×27×15; slightly baked; light brown; a small corner on the upper left edge chipped off, otherwise well

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
		preserved. Insc. 11 (Obv.) 11 (Rev.) 2 (U. E.) = 24 li. Letter of Sallaia to ^{iiu} Ninib-aḥ-iddina.
88	3626	Meas. 27×38×16; brown; sun-dried; writing weathered. Insc. 4 (Obv.) 1 (Lo. E.) 1 (Rev.) = 6 li. A letter.
89	3632	Meas. 46×27×15; light brown; sun-dried. Rev. not inscribed. Insc. 10 li. Letter of Širīqtum- ^{iiu} Ninib to Gimillu.
90	326	Meas. 54×28×13; slightly baked; reddish-brown; well preserved. Rev. not inscribed. Insc. 10 li. Letter of ^{iiu} Marduk-zêr-ibni to Bel-ittia.
91	14000	Meas. 89×61×32; light brown; well preserved; partly baked. A Sumerian letter.
92	19794	Meas. 88×62×32; brown; sun-dried; well preserved. A Sumerian letter.
93	14116	Meas. 78×53×26; baked; brown with black spots. A Sumerian letter.
94	14117	Meas. 86×67×34; light brown; unbaked. Rev. not inscribed. A Sumerian letter.
95	14118	Meas. 84×64×32; light brown; upper lines of tablet completely destroyed; sun-dried. Rev. not inscribed. A Sumerian letter.
96	14045	Meas. 102×69×33; light-colored; slightly baked. Rev. defaced. A Sumerian Code of Laws.
97	8425	Meas. 56×42×18; a small two column Ur-dynasty tablet; light brown; sun-dried. Contents historical(?).
98	4573	Meas. 62×65×29; lower half of a brown, half-baked tablet. Cf. PBS. Vol. XII, pl. 40 which is a poor copy of the text. A Sumerian Code of Laws.
99	14089	Meas. 96×74×32; light brown; badly preserved two column tablet. Fragment of a Semitic Code of Laws.
100	13632 } 13647 }	Meas. 88×65×36; two fragments joined together; light brown; sun-dried. A Sumerian Code of Laws.
101	8284	Meas. 112×67×38; light brown; well preserved double column tablet. Duplicate of No. 100. A Sumerian Code of Laws.
102	8326	Meas. 131×72×36; a light brown, sun-dried double column tablet. Rev. nearly destroyed. A Sumerian Code of Laws.
103	14085	Meas. 88×64×32; single column tablet; light brown; sun-dried; upper four lines of Obv. destroyed. Lower

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
		right edge of tablet chipped off. A Sumerian Code of Laws.
104	14097	Meas. 90×78×34; light brown; baked; upper right corner of Obv. broken away, otherwise well preserved. A Prayer of an Incantation Priest.
105	14067	Meas. 114×72×33; complete light brown single column tablet; sun-dried; cracked. A Sumerian Hymn to Ea.
106	1516	Meas. 122×64×22; reddish-brown; baked. Obv. defaced. Prayers in Semitic to Ea, Shamash and Marduk, and Shamash and Sin.
107	8231	Meas. 58×44×19; small dark tablet; lower part destroyed. Single column. Ur or Isin period. A Sumerian Incantation.
108	1701	Meas. 111×96×34; grayish, baked tablet. Neo-Babylonian. Semitic Hymn to Marduk of the Series "The lifting up of the hand."
109	14069	Meas. 56×75×27; complete dark, small tablet; partly baked. Isin or Ur Period.
110	1693	Meas. 58×51×29; fragment; dark brown; baked. Prayer of Shamash-shum-ukin to ^{mul} Kak-si-di.
111	14173	Meas. 48×79×23; light brown; partly baked; lines running from Obv. over the complete length of Rev. A small medical tablet.
112	590	Meas. 168×126×34; three fragments of an unbaked tablet joined. Obv. partly defaced. Neo-Babylonian. A Sumerian Exorcism.
113	13939	Meas. 117×99×30; light brown, sun-dried, double column tablet. Upper and lower parts destroyed. A series of incantations in Semitic against the female demon of plague, Labartu.
114	14152	Meas. 102×67×31; a well-preserved sun-dried tablet; ruled; grayish-brown. A Sumerian Hymn and Exorcism to Enlil.
115	13858	Meas. 124×76×32; three fragments; reddish-brown; partly baked. An Interlinear Incantation.
116	4507	Meas. 100×62×24; reddish-brown; slightly baked. Bilingual Exorcism.
117	14078	Meas. 95×71×26; complete, reddish-brown, single column tablet. Ur or Isin Period. A Sumerian Hymn.
118	589	Meas. 165×120×23; dark brown, two column tablet; baked; three fragments joined. Obv. nearly completely

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
		destroyed. With this text compare MN. 587, which is an unpublished duplicate of this text. A Sumerian Hymn to Shamash.
119	1209	Meas. 113×73×31; dark brown; baked. Neo-Babylonian. A Prayer to Nergal.
120	1505	Meas. 100×64×23; light brown; baked; lower right half of Obv. destroyed. Incantation against Witchcraft.
121	1543	Meas. 73×55×24; four parts of tablet joined; reddish-brown with black spots. Neo-Babylonian Exorcism.
122	332	Meas. 159×72×31; reddish color; baked. Upper and lower right part of tablet broken away. On Rev. writing is chipped off. Partly interlinear incantation tablet.
123	8380	Meas. 58×46×21; dark gray; sun-dried; well preserved. Ur or Isin period. Incantation Ê-nu-šub.
124	1572	Meas. 63×72×33; dark brown; baked; fragmentary. Semitic incantation for the building of house and city.
125	36	Meas. 98×56×22; reddish-brown; baked; only center part of tablet preserved. Rev. destroyed. Litany-Bilingual Hymn.
126	1556	Meas. 105×65×29; dark gray; baked; fragment. Two parts joined. Bilingual Hymn to Shamash.
127	591	Meas. 154×117×32; dark brown, three column tablet; baked; fairly well preserved. I. Dyn. Period. A Sumerian Exorcism.
128	1532	Meas. 114×120×33; dark brown, three column tablet; baked. I. Dyn. Period. A Sumerian Exorcism.
129	458	Meas. 114×87×36; fragment, grayish-brown. Rev. destroyed. Semitic Incantation.
130	8371	Meas. 74×48×20; brown; sun-dried; lower left edge of Obv. and right upper edge of Rev. destroyed. Ur Period. An Incantation. Notice that the name of Sippar is mentioned in place of the usual Eridu.
131	8230	Meas. 83×53×22; dark brown; sun-dried; upper three lines of tablet destroyed. Ur Period. Sumerian Incantation.
132	1636	Meas. 72×48×23; light brown; two parts joined. Obv. defaced. I Dyn. Period. A Sumerian Exorcism.
133	334	Meas. 122×94×38; reddish-brown; baked. Semitic Incantations and Prayers against Witchcraft.

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
134	14046	Meas. 114×64×29; nearly complete, light brown tablet; sun-dried; top broken away. Sumerian Historical and Religious Dedication.
135	1596	Meas. 113×72×31; white with red spots; baked; fragmentary. A bilingual school exercise of disconnected sentences.
136	6498	Meas. 58×84×23; light-colored; sun-dried. Rev. not inscribed. School-text.
137	5879	Meas. 103×101×35; brown, sun-dried, round tablet. Rev. not inscribed. School-text.
138	6501	Meas. 70×70×27; light-colored; sun-dried, round tablet. Rev. not inscribed. School-text.
139	6551	Meas. 98×98×32; light brown, sun-dried, round tablet. Rev. not inscribed. School-text.

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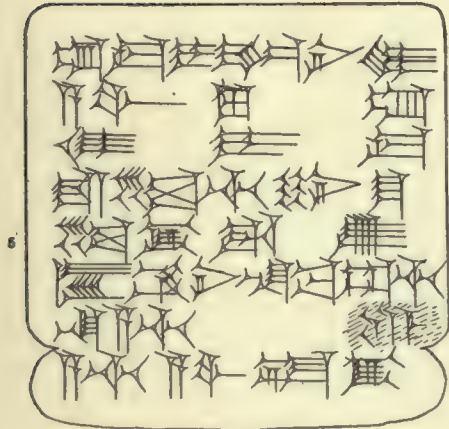
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36	125	4733	48	4791	25
326	90	4734	52	4881	56
332	122	4736	19	4882	29
334	133	4737	80	4883	32
458	129	4738	42	4884	53
589	118	4741	66	5879	137
590	112	4743	83	6498	136
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1209	119	4745	78	6551	139
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1532	128	4752	17	7046	6
1543	121	4754	76	7047	82
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1572	124	4756	16	7125	10
1596	135	4757	50	7126	7
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1693	110	4759	28	7169	8
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3626	88	4761	85	7183	11
3631	87	4762	69	7216	13
3632	89	4763	23	7217	12
3666	60	4766	37	7745	67
3873	22	4775	43	7746	70
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4573	98	4781	51	8230	131
4711	1	4783	86	8231	107
4726	65	4785	62	8284	101
4728	39	4786	49	8326	102
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4732	74	4790	77	8380	123

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MUSEUM NUMBER	TEXT NUMBER	MUSEUM NUMBER	TEXT NUMBER	MUSEUM NUMBER	TEXT NUMBER
8425	97	13086	61	14069	109
9190	63	13087	59	14078	117
9239	64	13294	75	14085	103
9245	55	13632	100	14089	99
9247	34	13647	100	14097	104
9259	58	13858	115	14116	93
9265	20	13874	40	14117	94
9810	71	13920	73	14118	95
9818	57	13939	113	14129	15
10631	84	14000	91	14152	114
11690	46	14045	96	14173	111
12526	54	14046	134	19794	92
12930	72	14067	105		

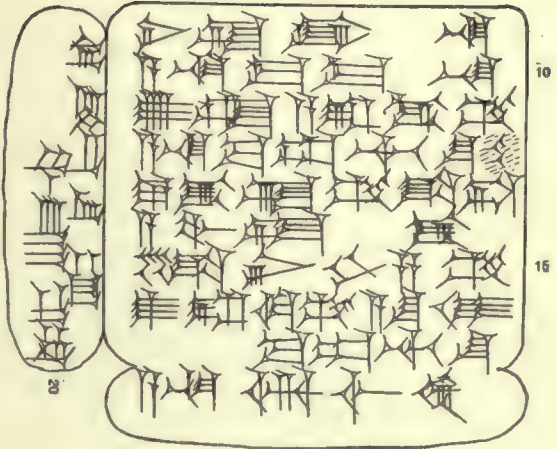
AUTOGRAPHED TEXTS

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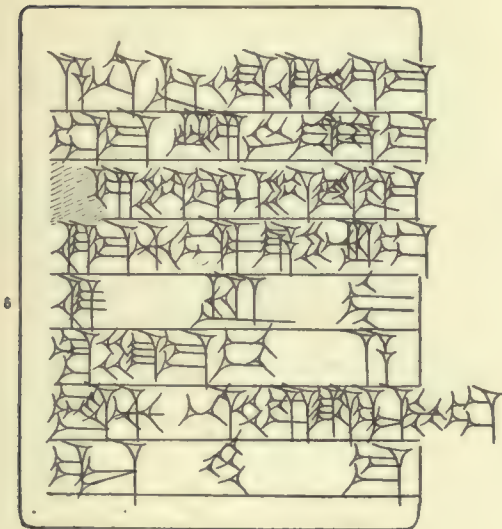


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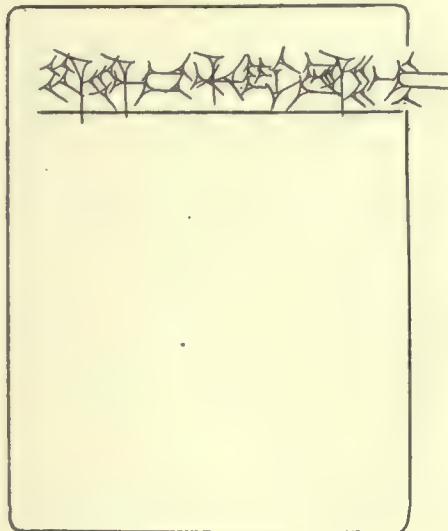


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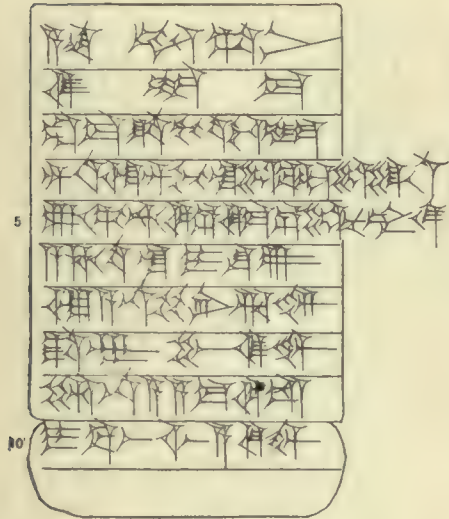
5
 10
 15
 20

[Cuneiform text on the obverse side of a tablet, consisting of approximately 20 lines of script. The text is partially obscured by a jagged, irregular border on the right side, suggesting damage to the original tablet. The lines are numbered 5, 10, 15, and 20 on the left margin.]

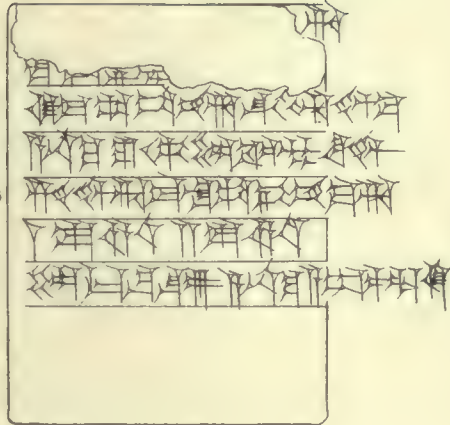
[Cuneiform text on the reverse side of a tablet, consisting of a single line of script at the top. The rest of the tablet is blank, indicating that the text on this side is either missing or was not recorded.]

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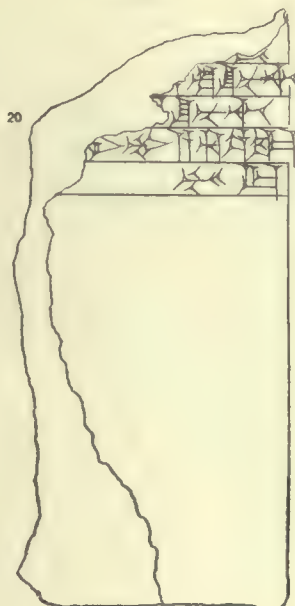


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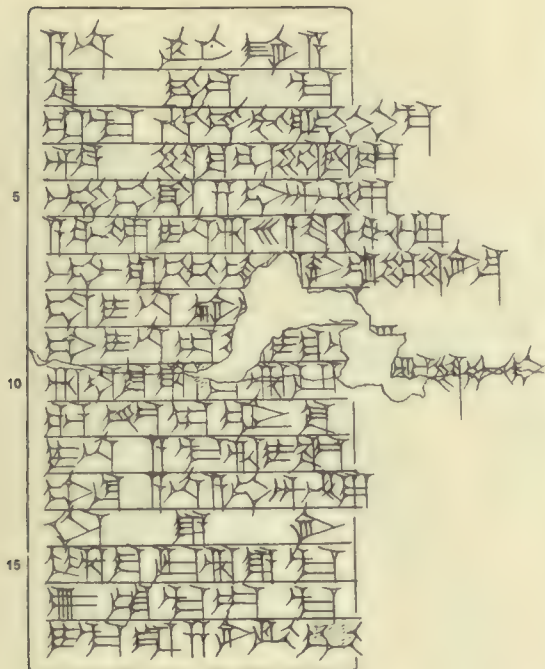


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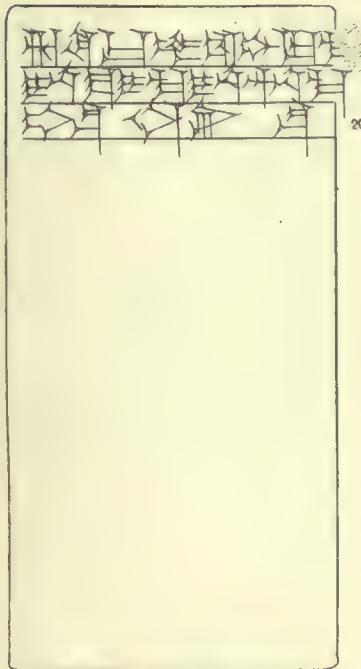


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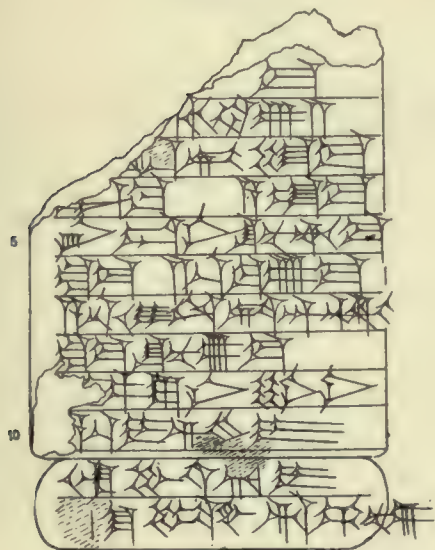


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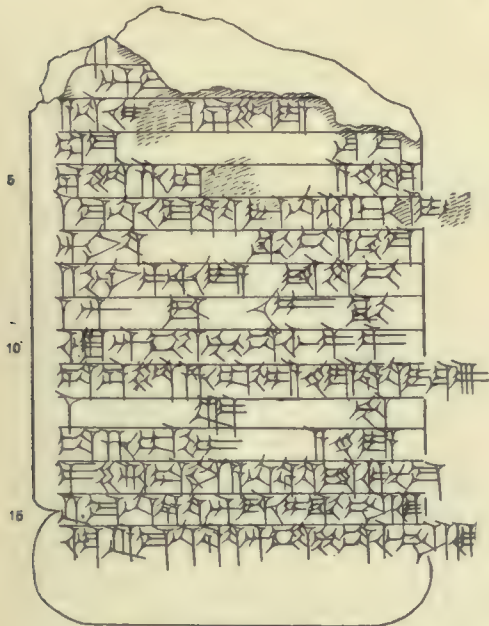


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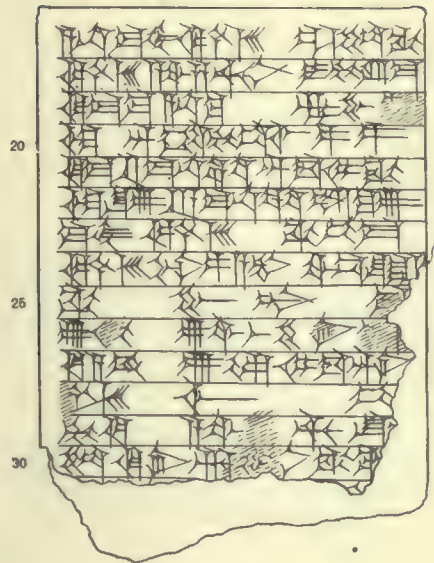


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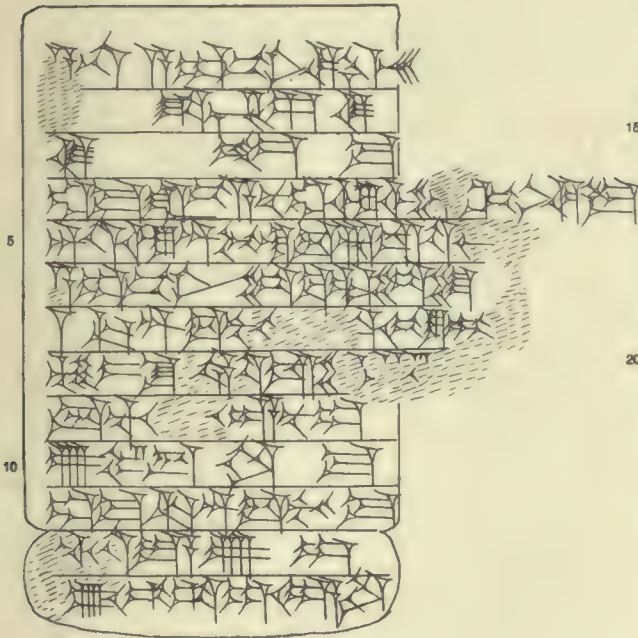


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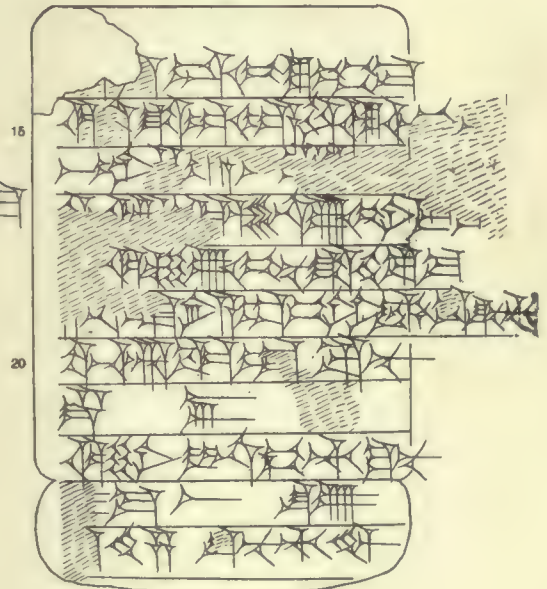


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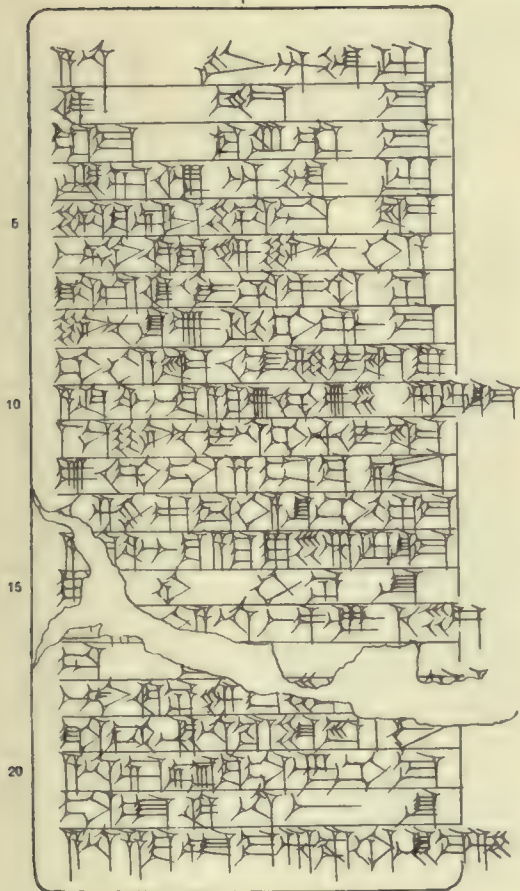
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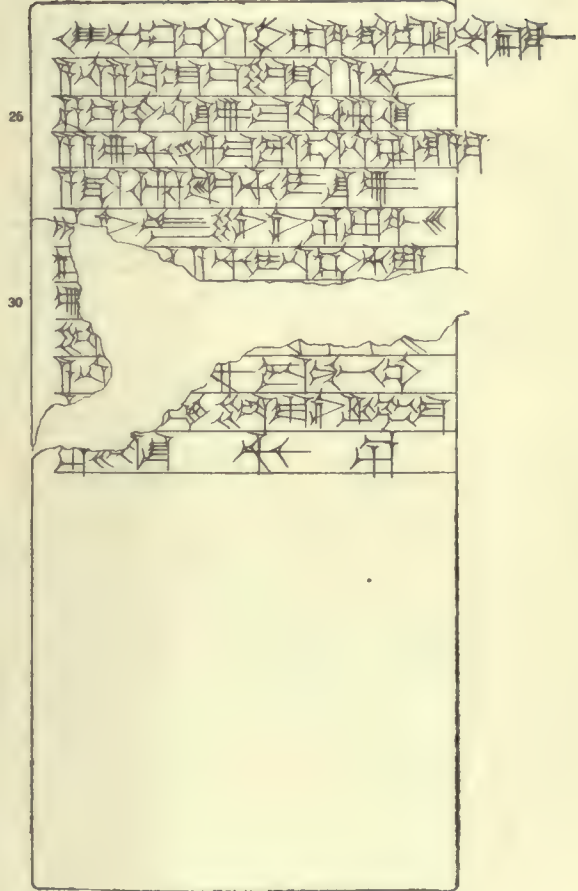
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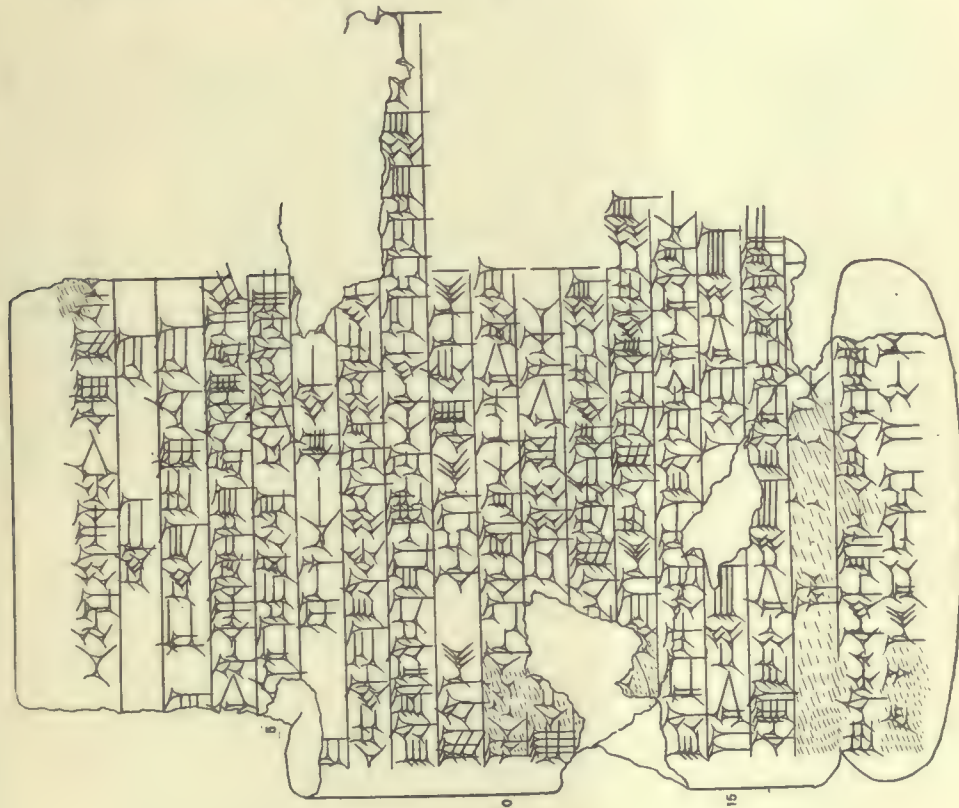
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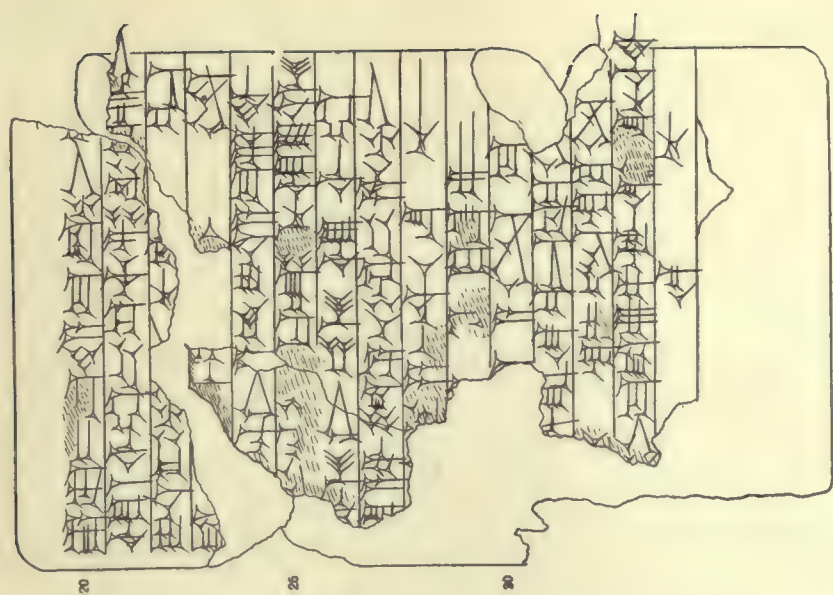


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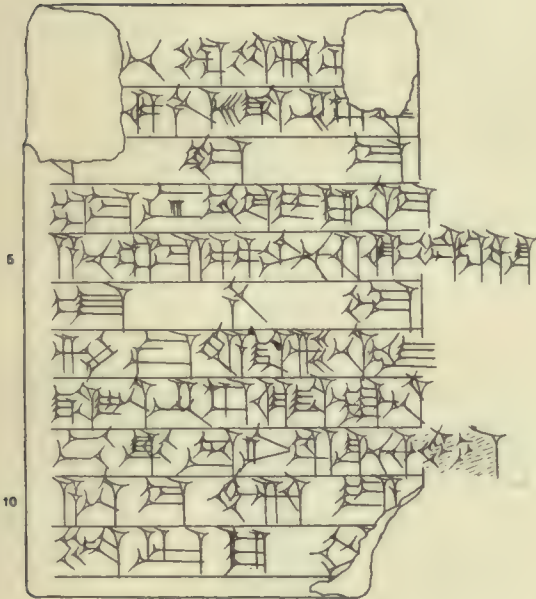
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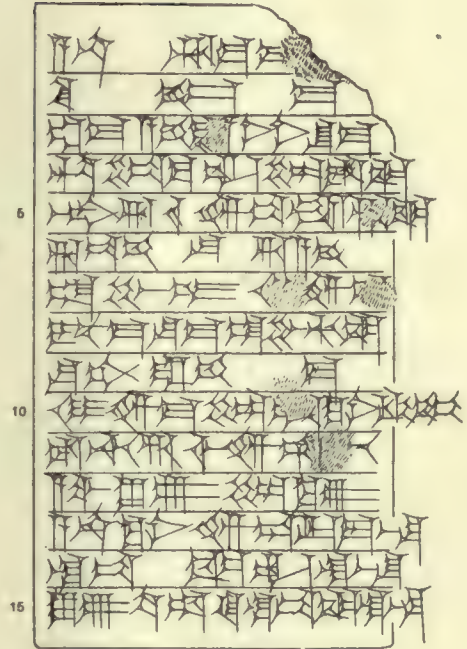
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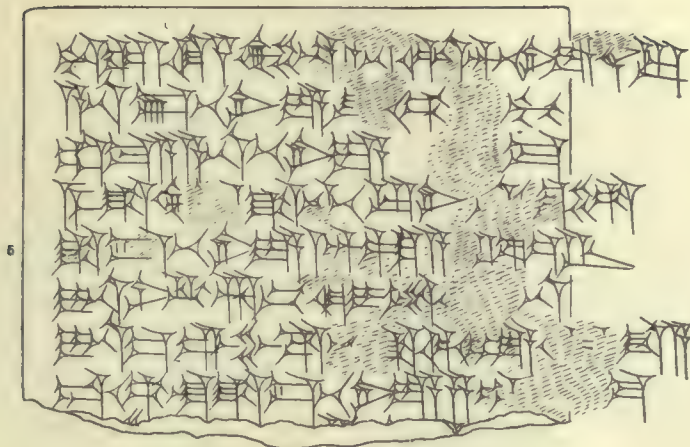
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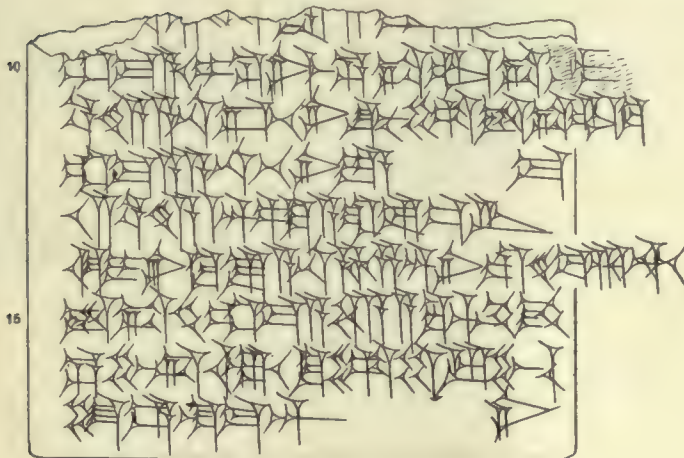
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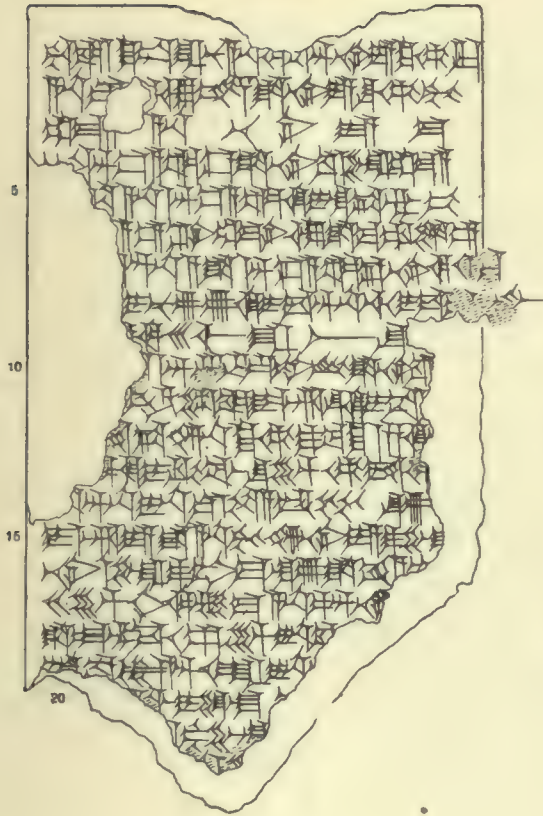


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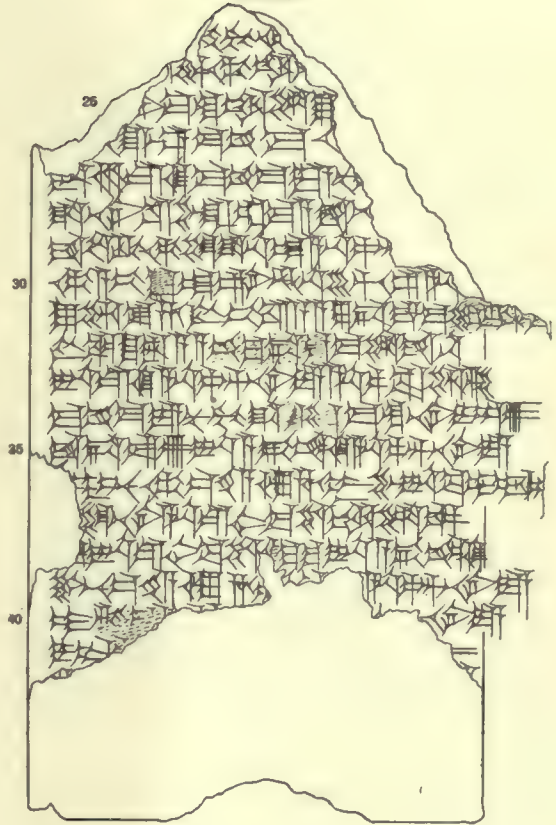


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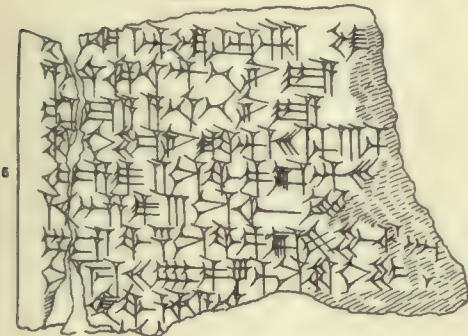


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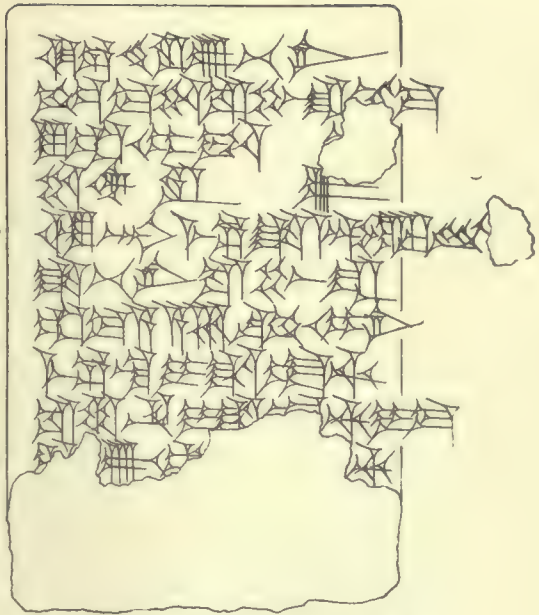
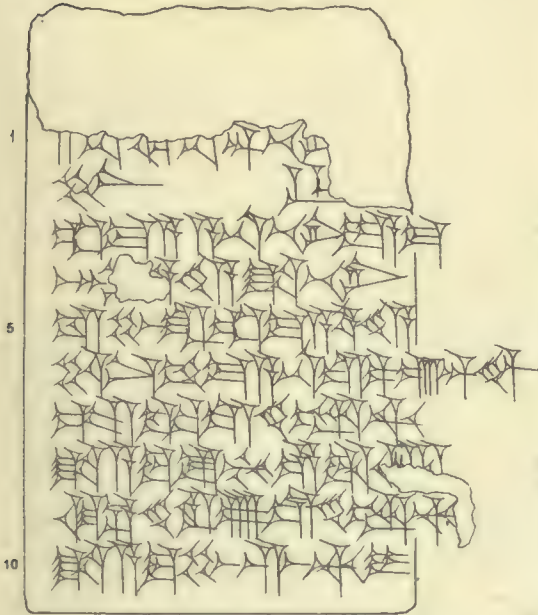
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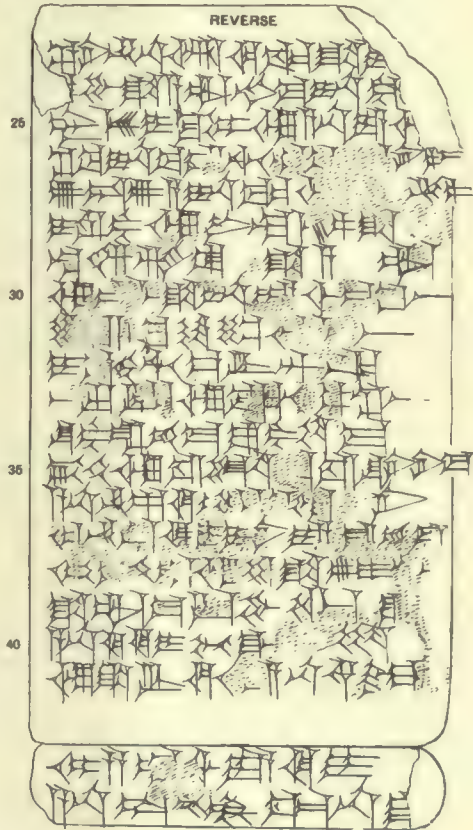
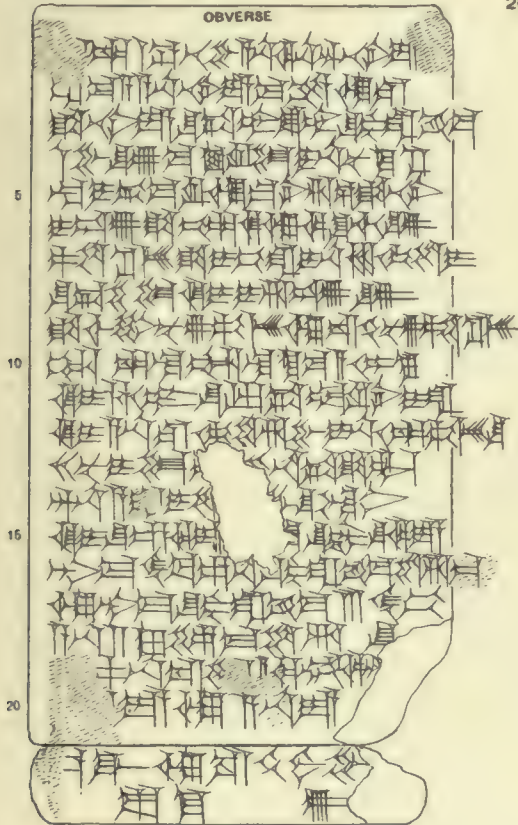
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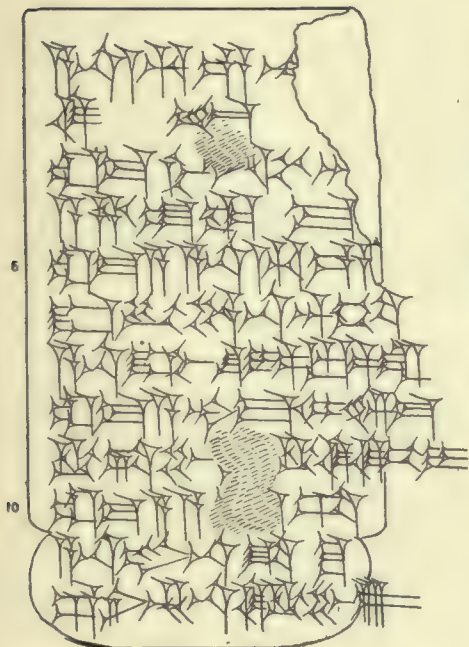
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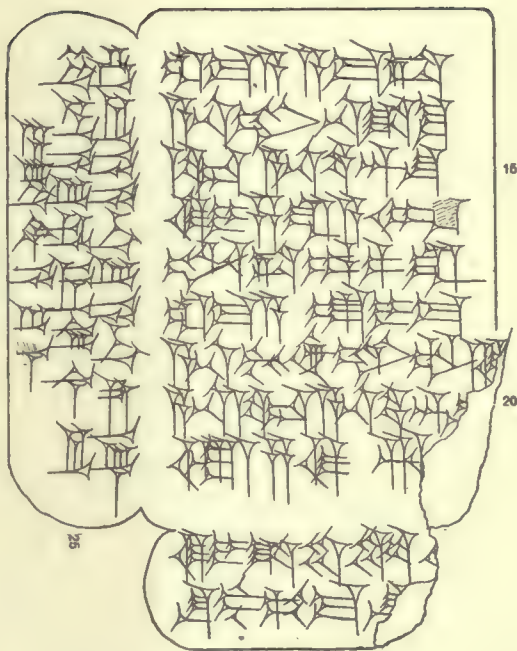


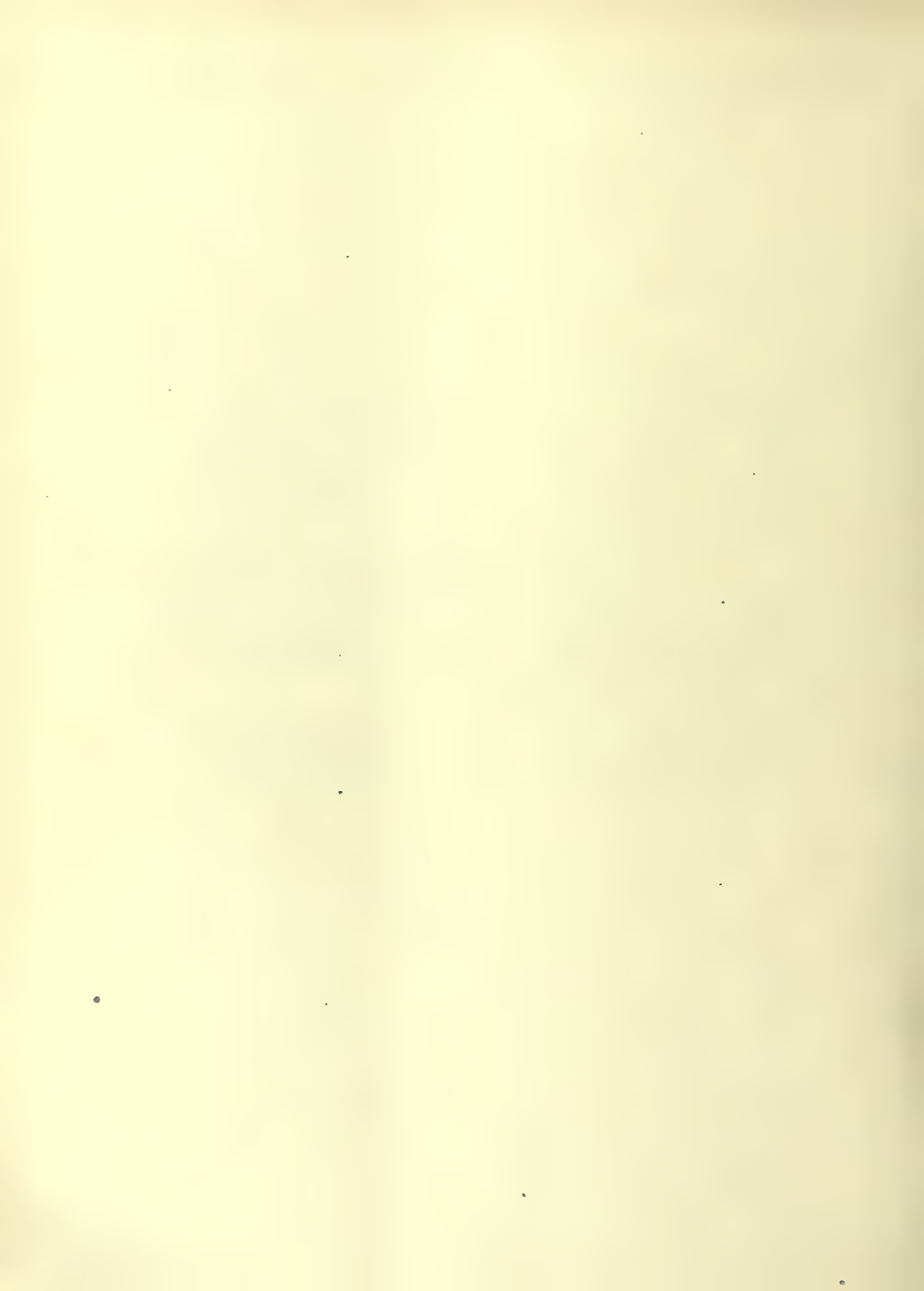
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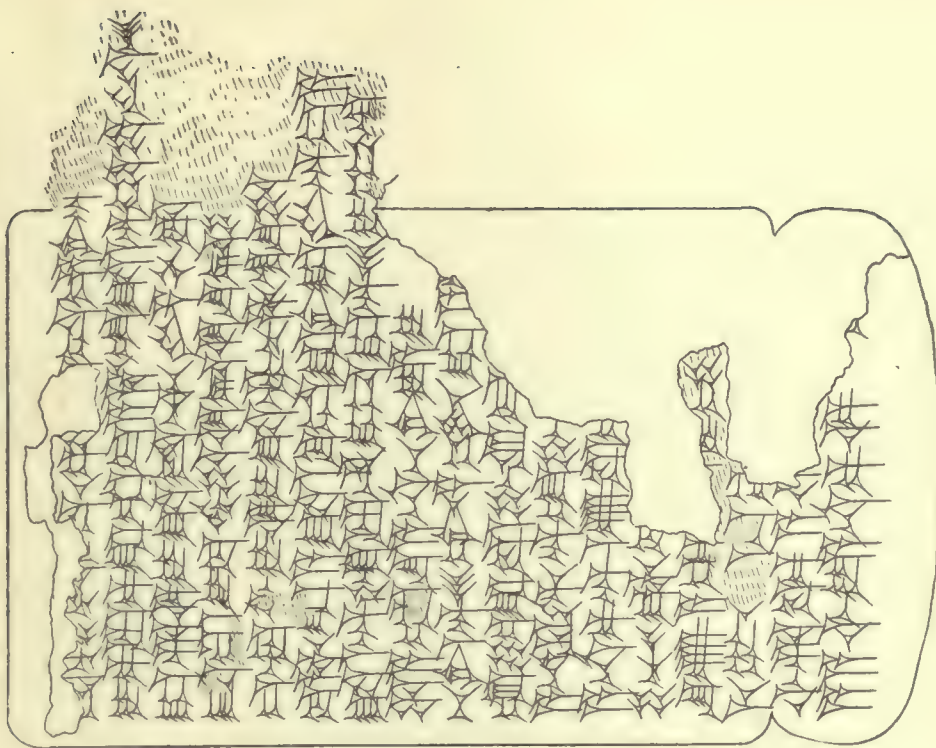


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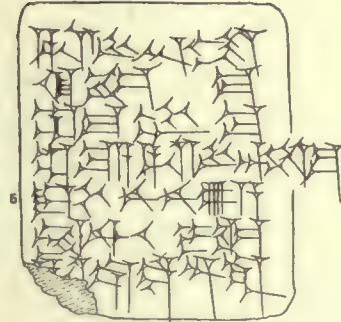
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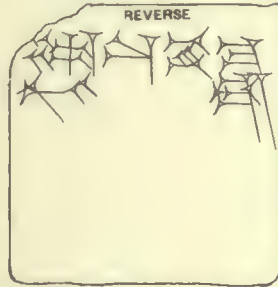
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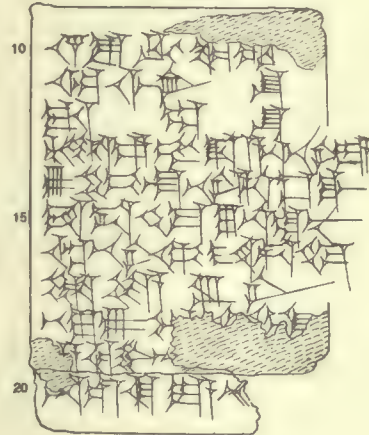
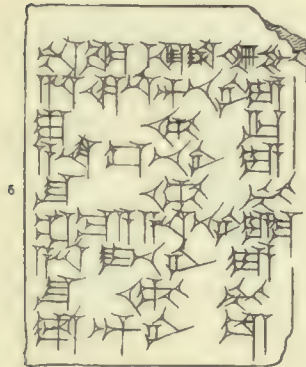
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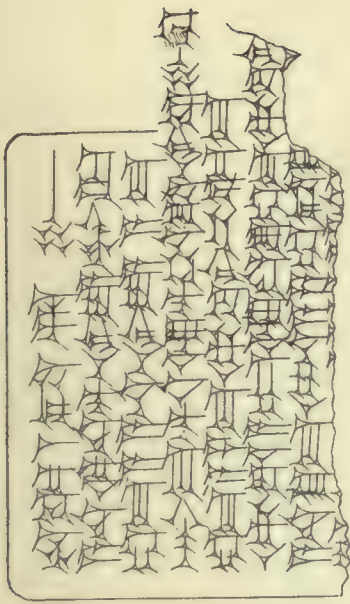
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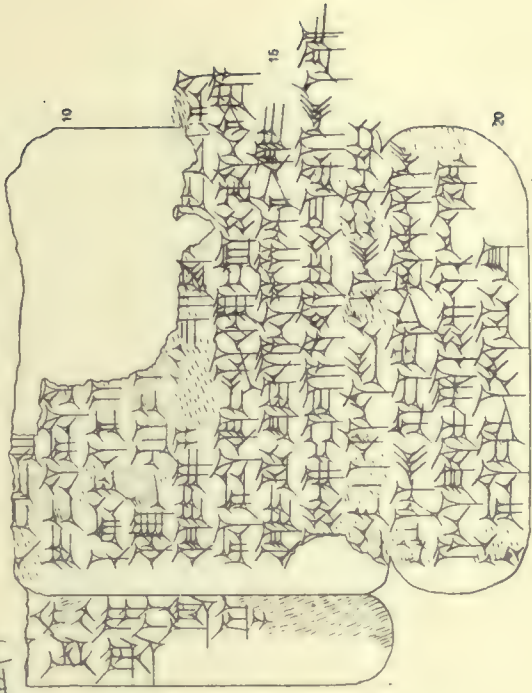
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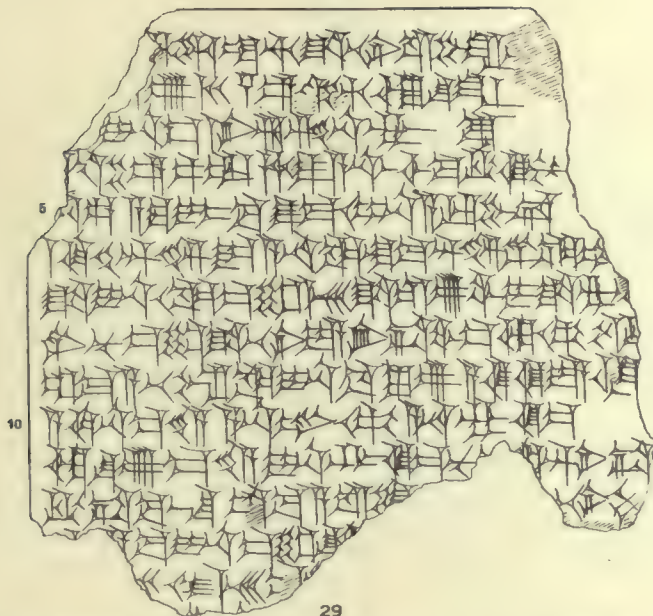
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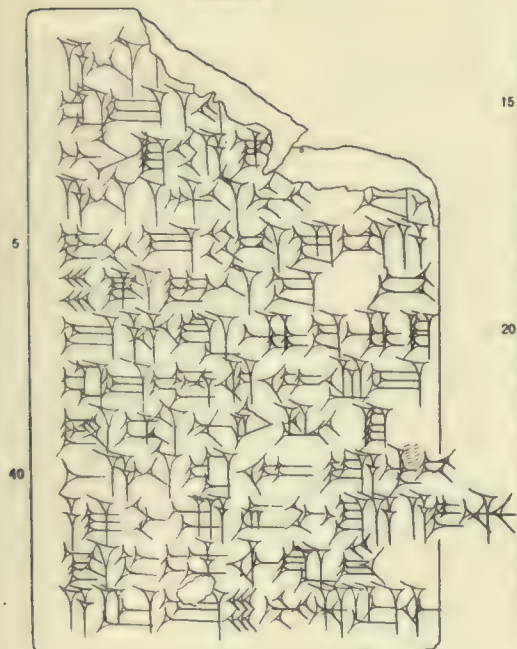
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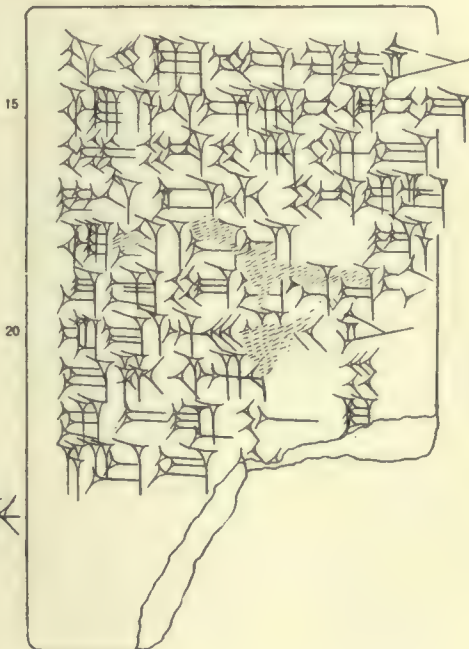
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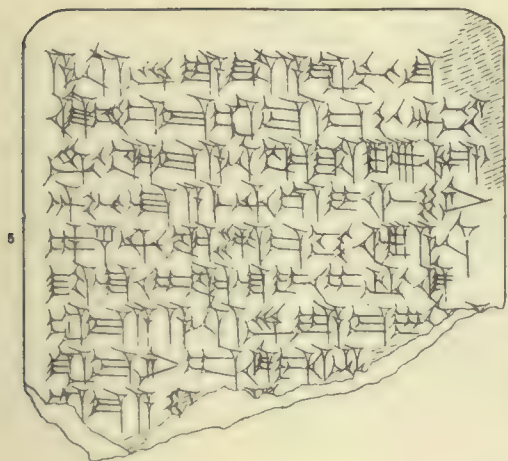


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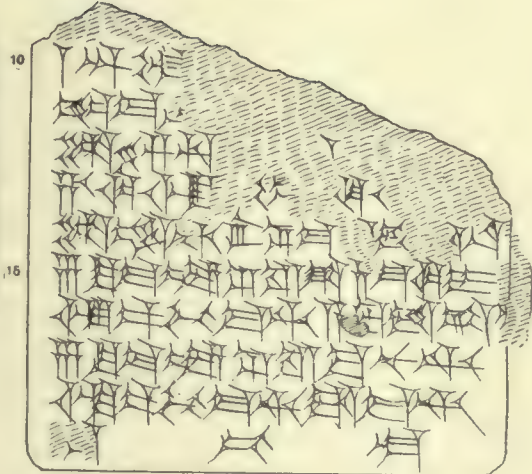


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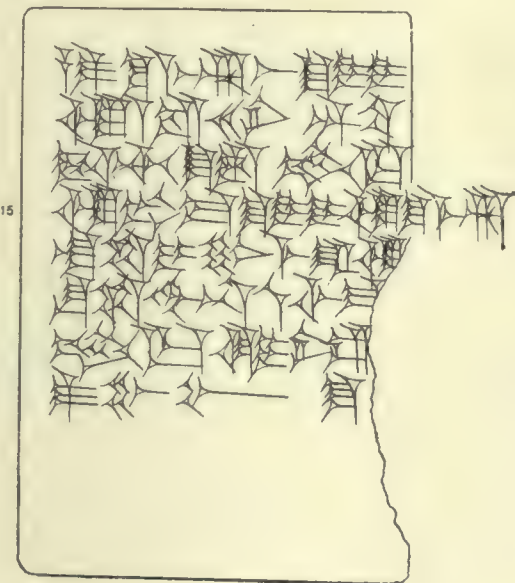


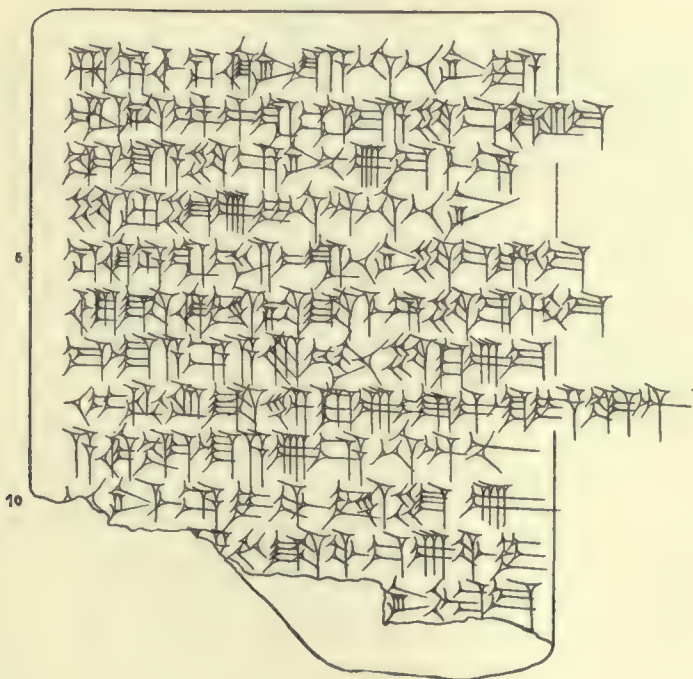
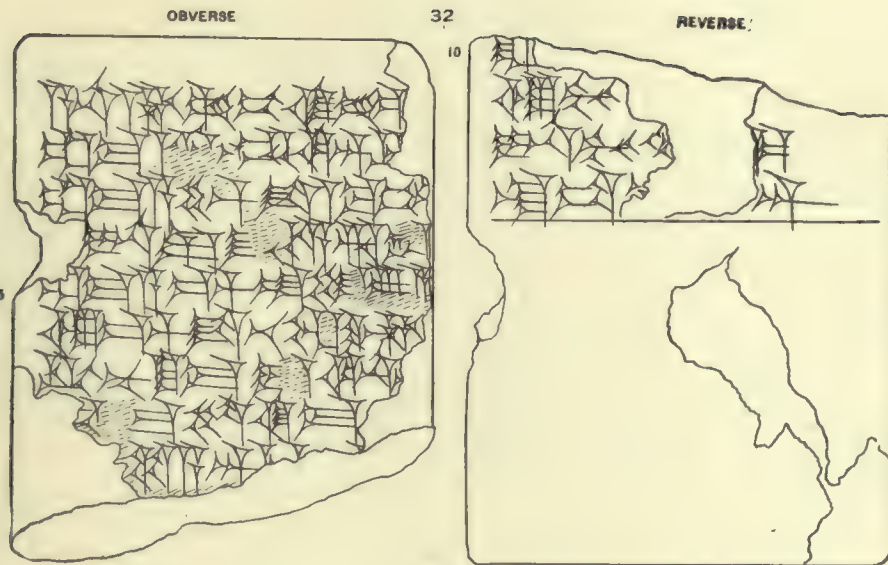
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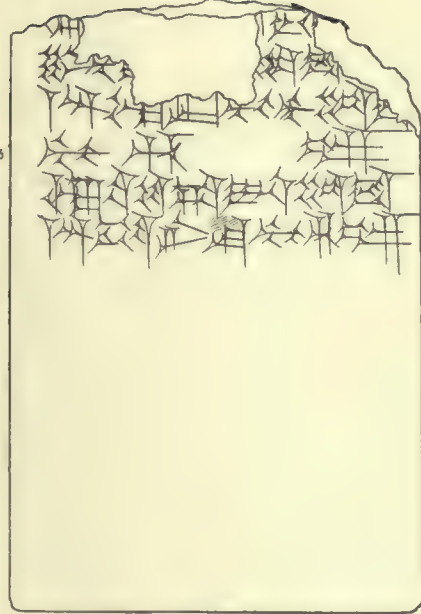
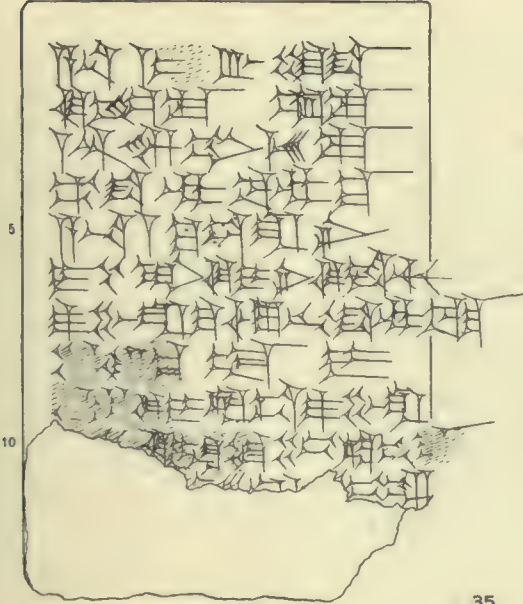




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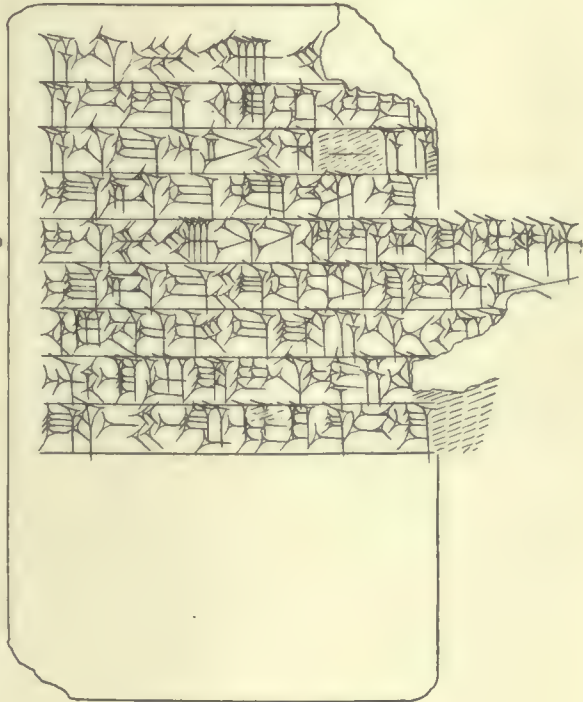
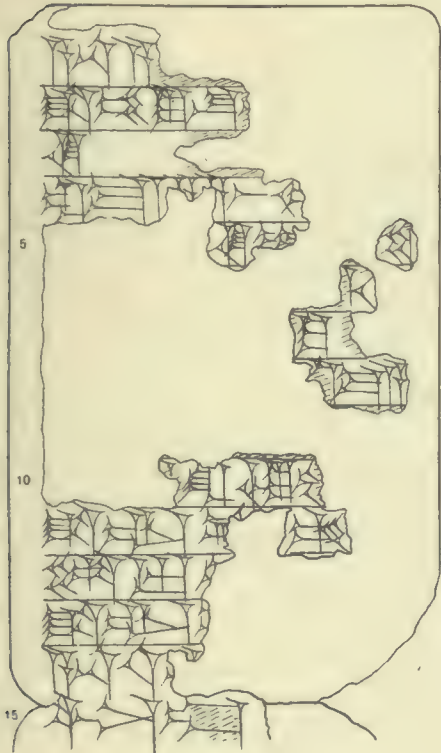
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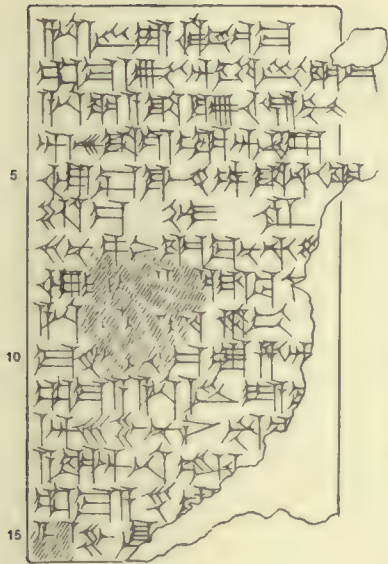
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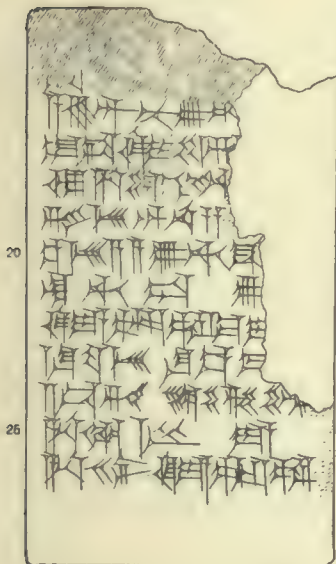
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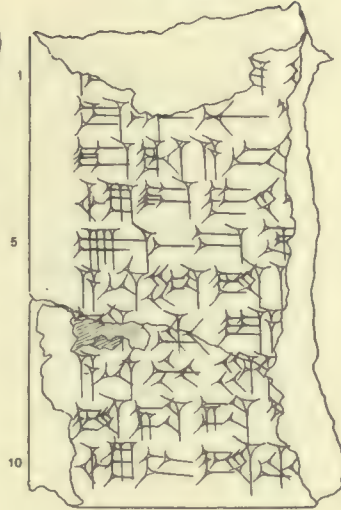
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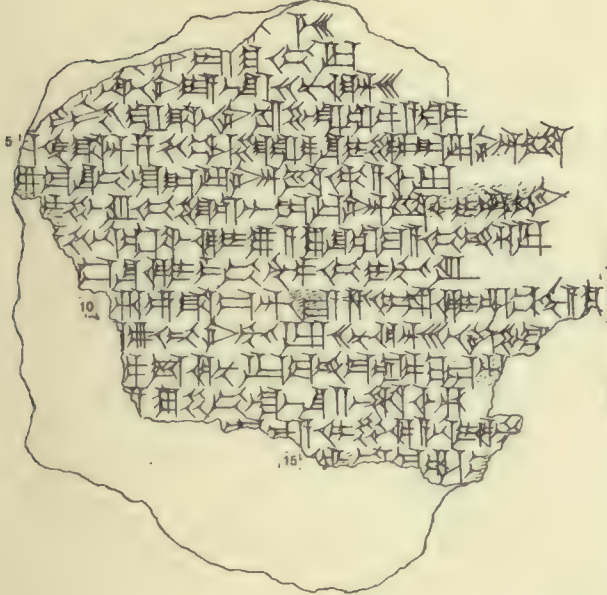
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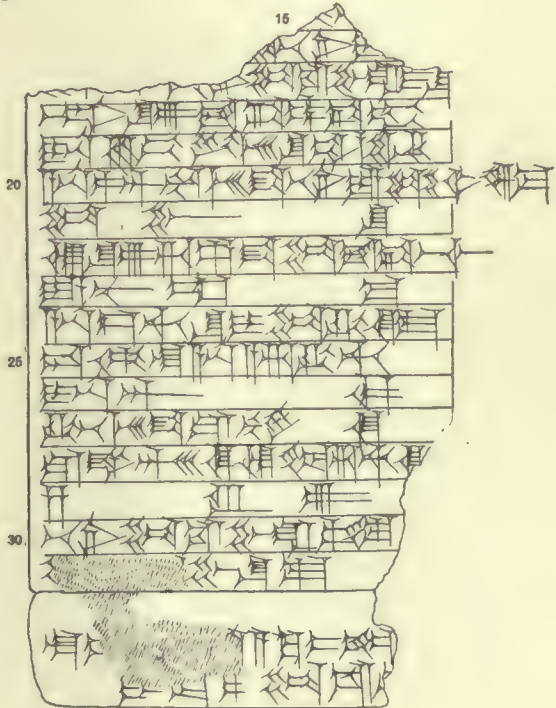
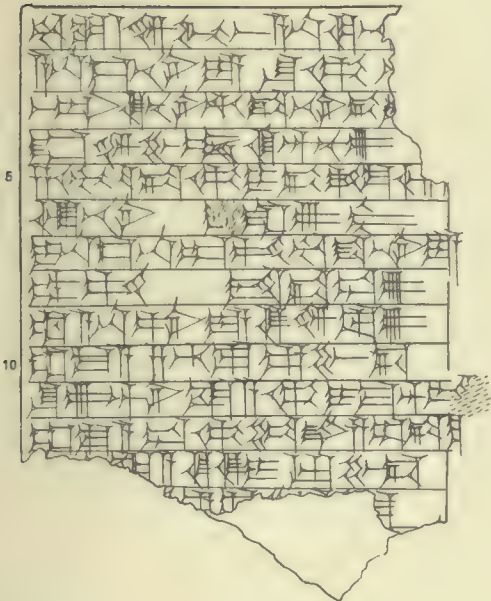
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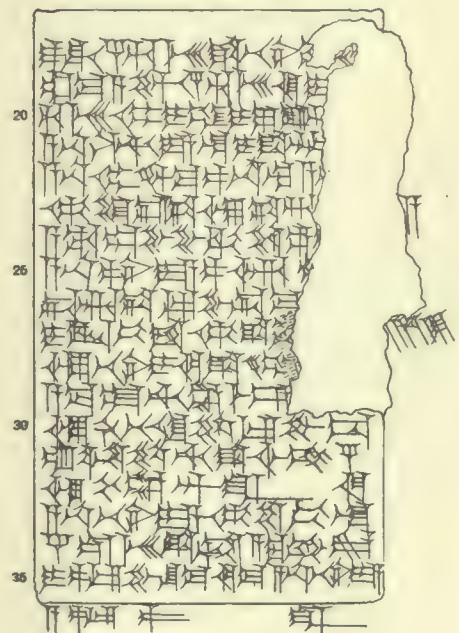
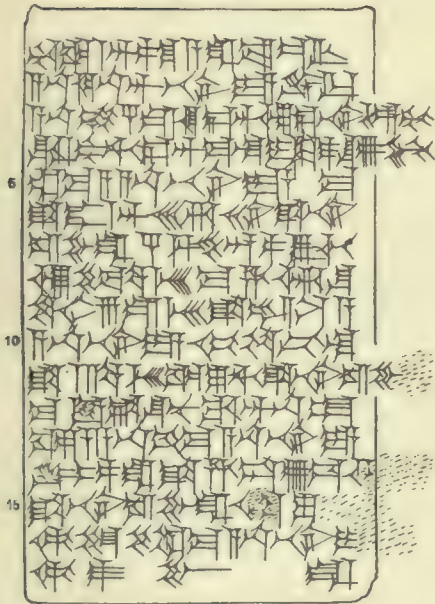
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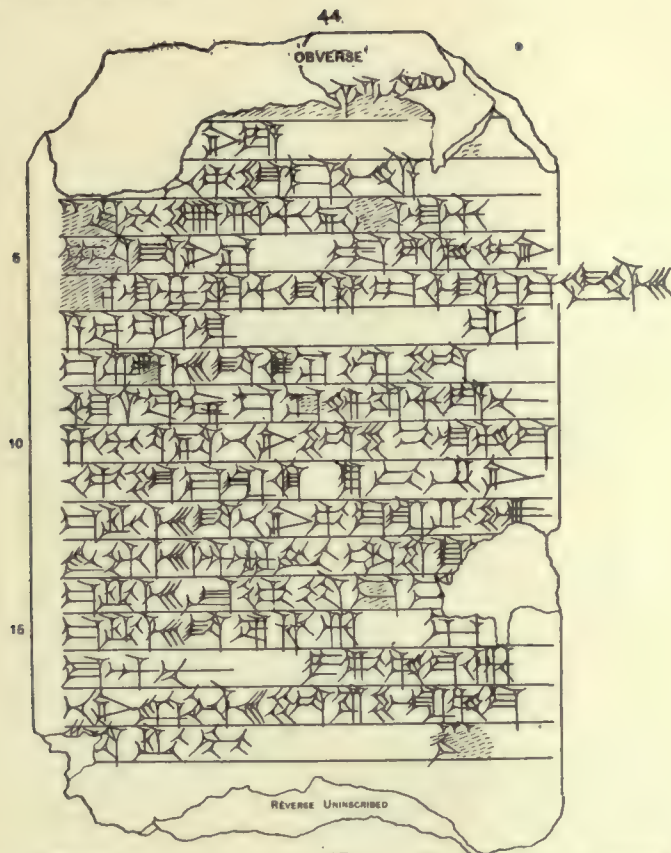


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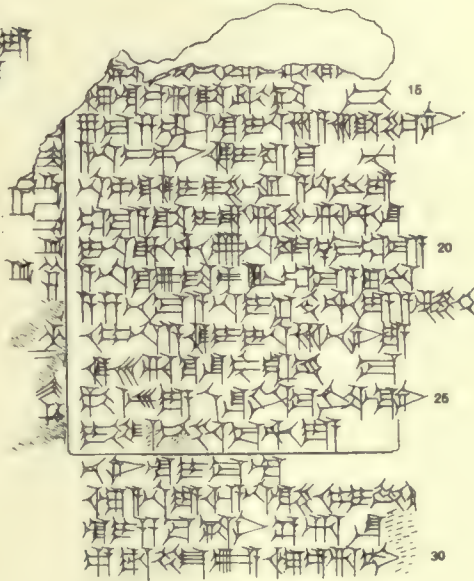


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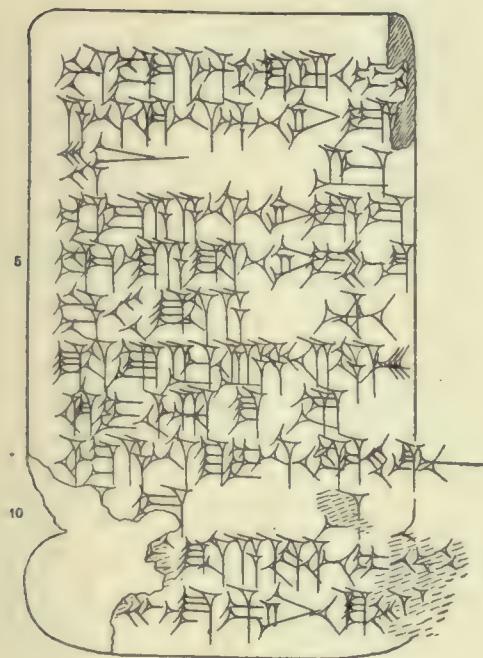


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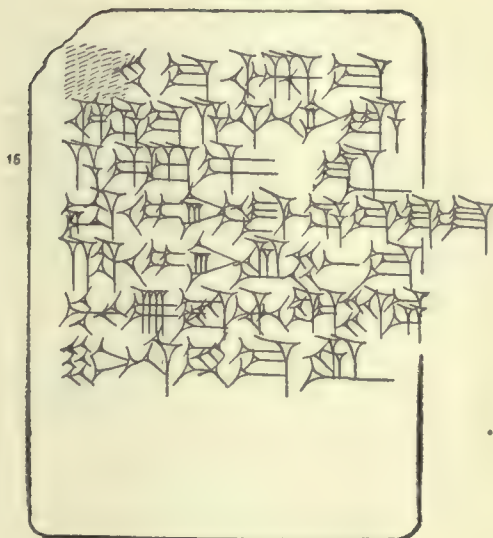


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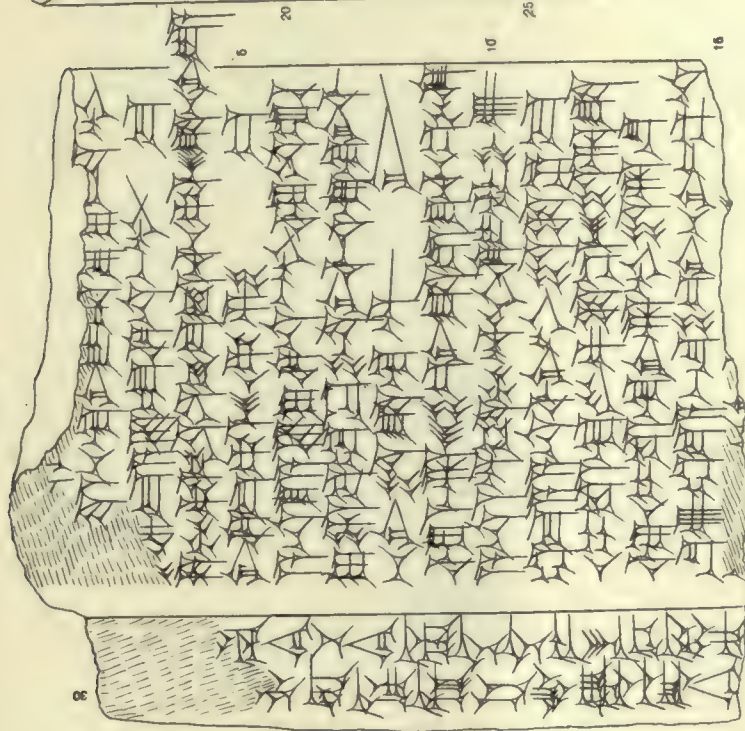


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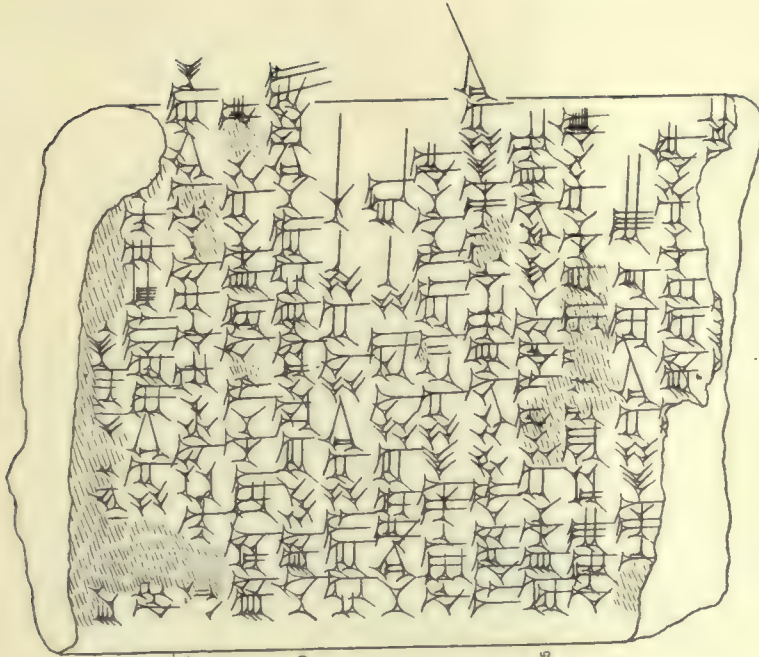


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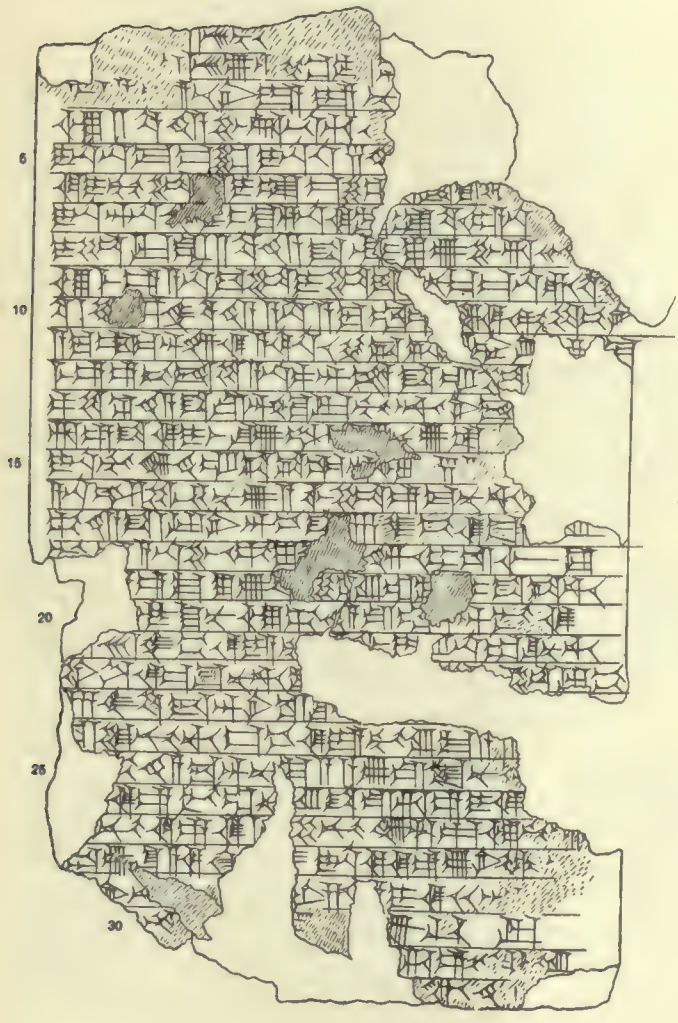


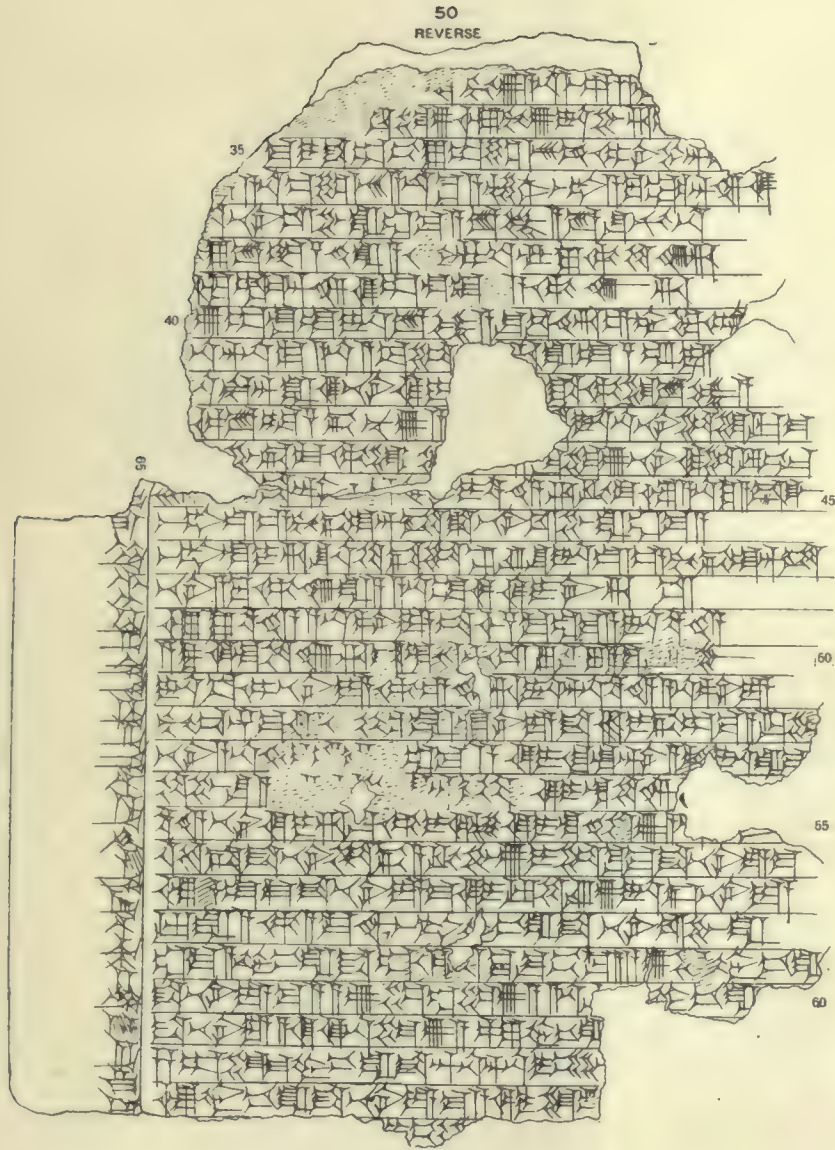
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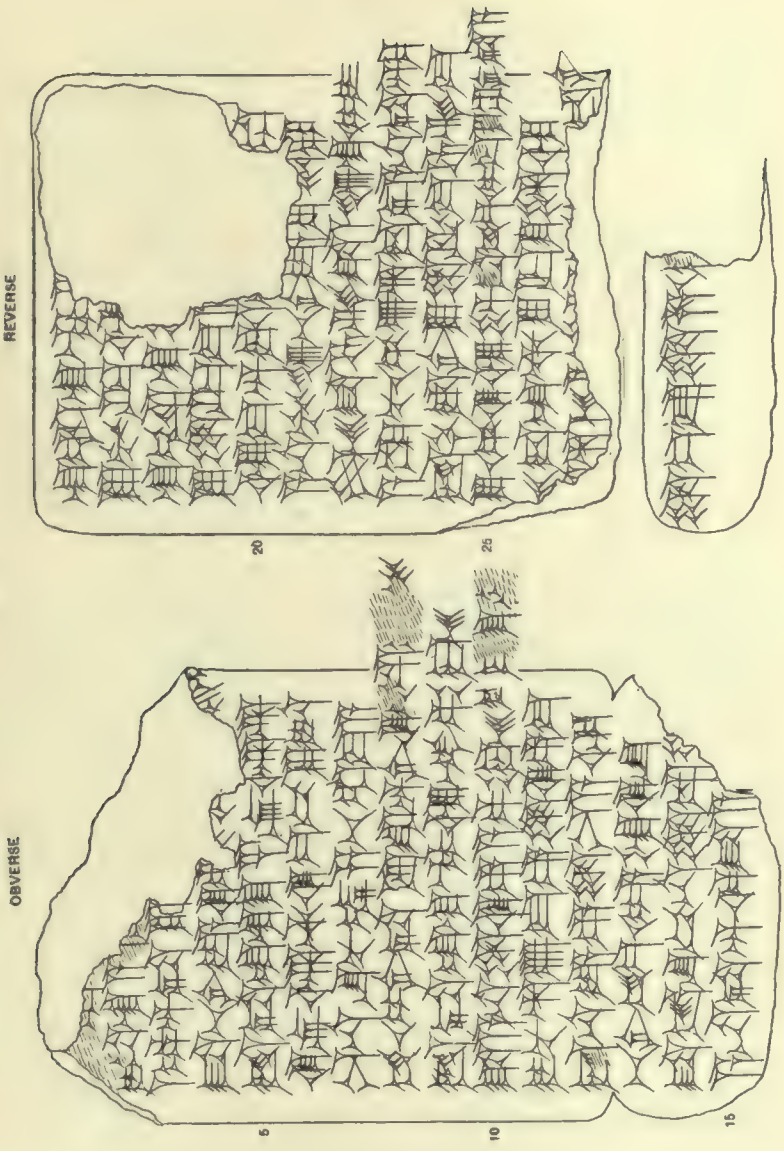
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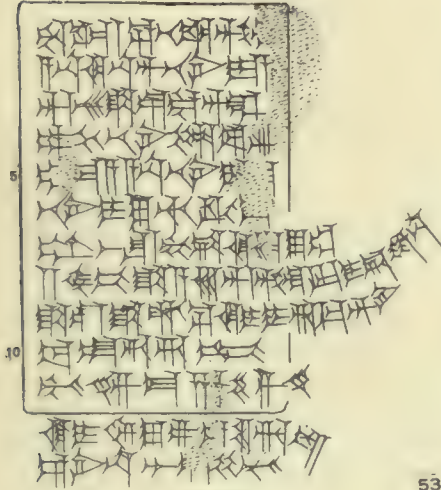


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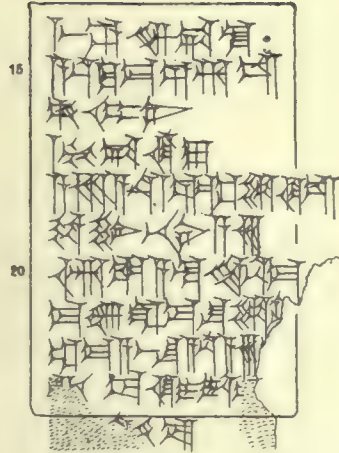


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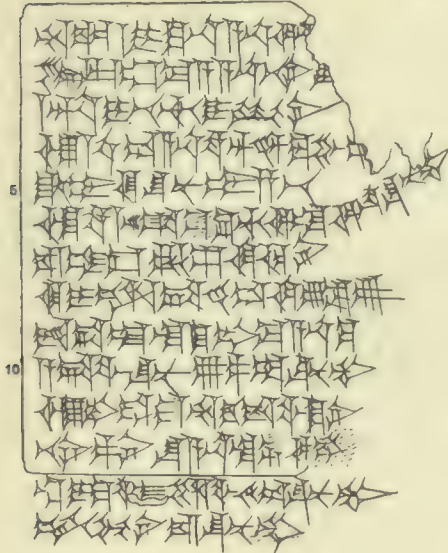


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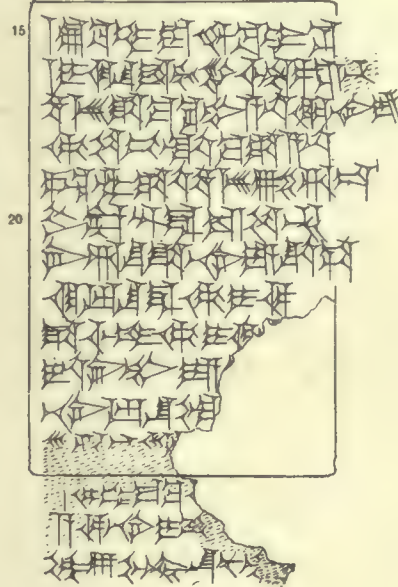


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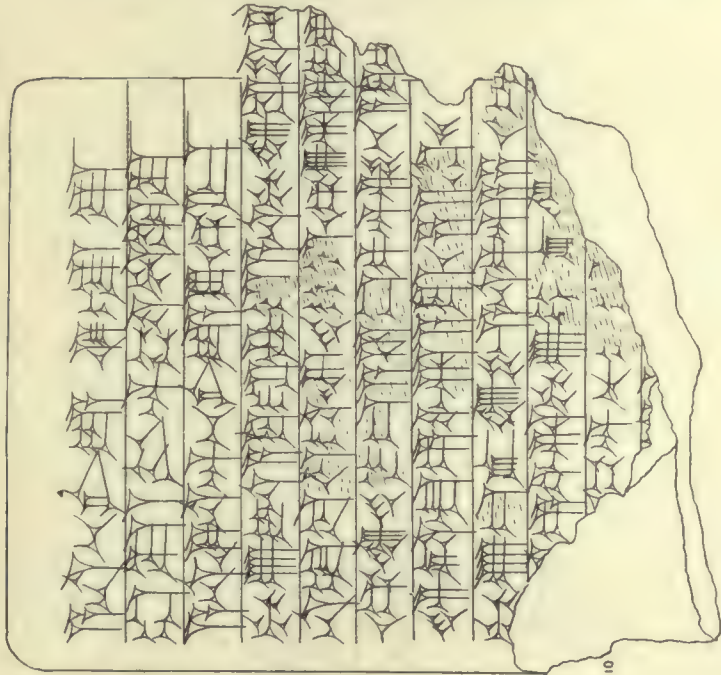
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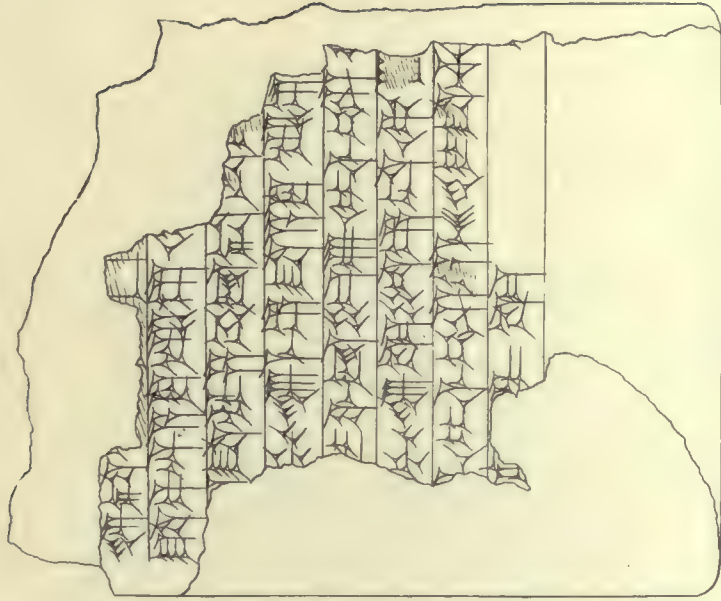
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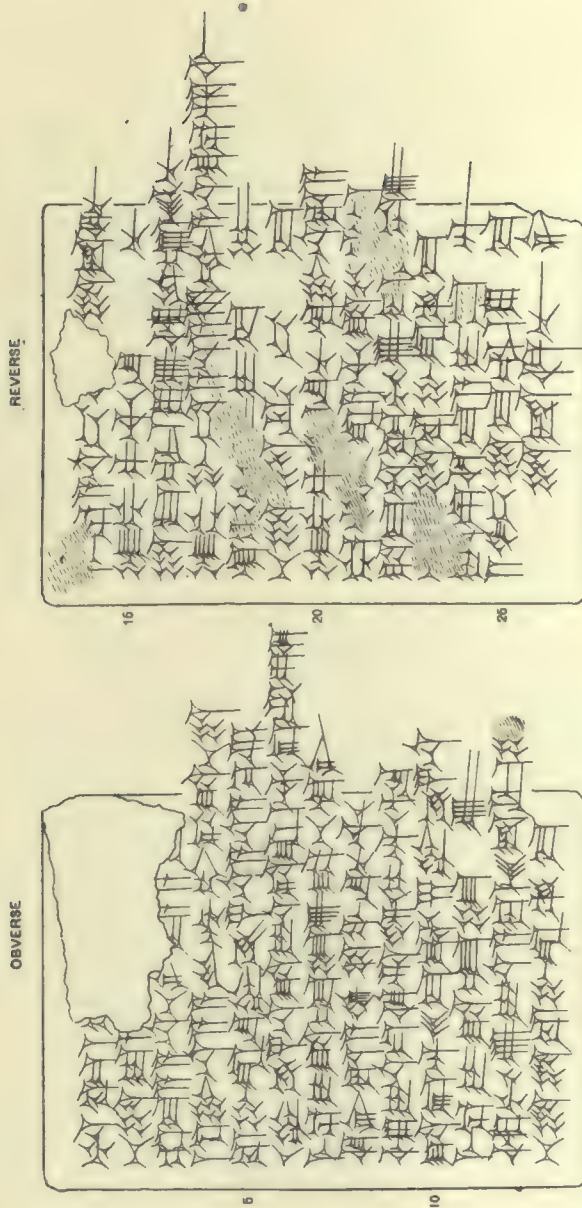
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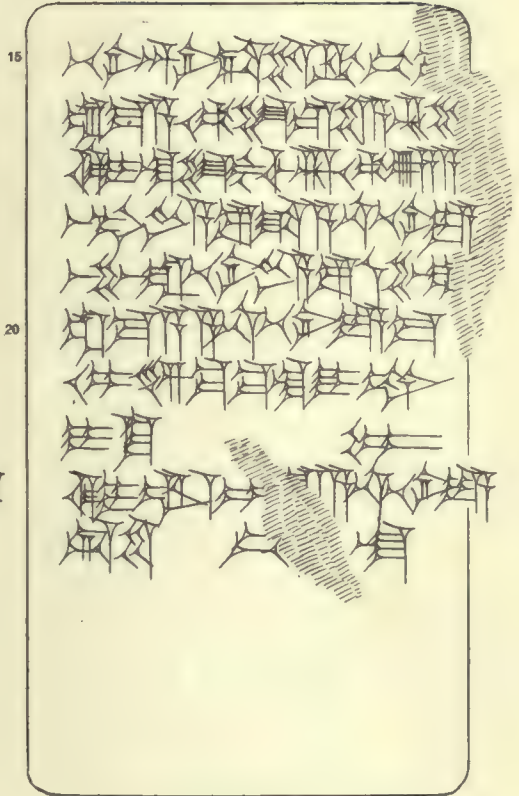
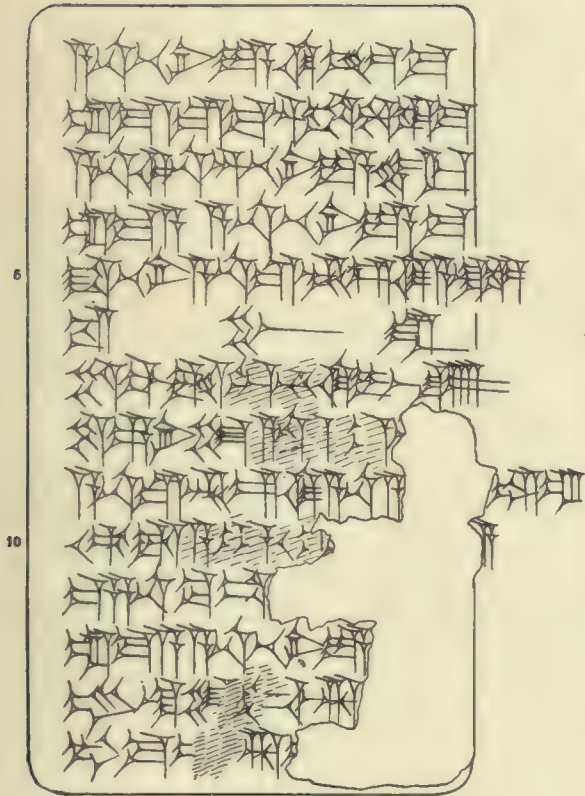
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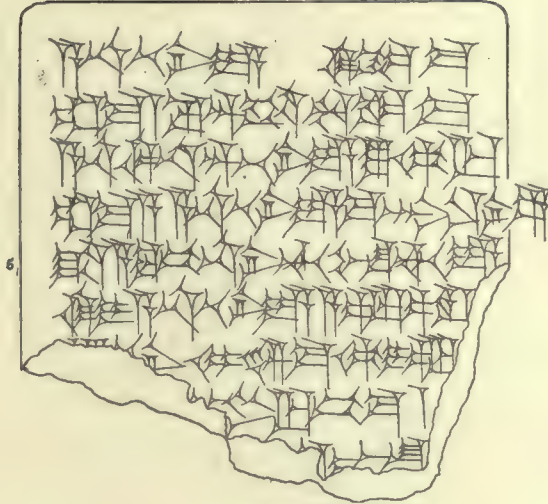
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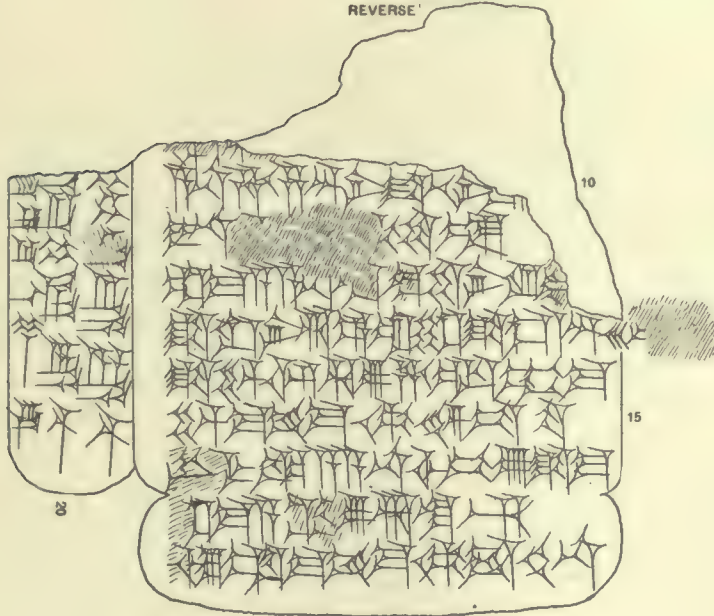
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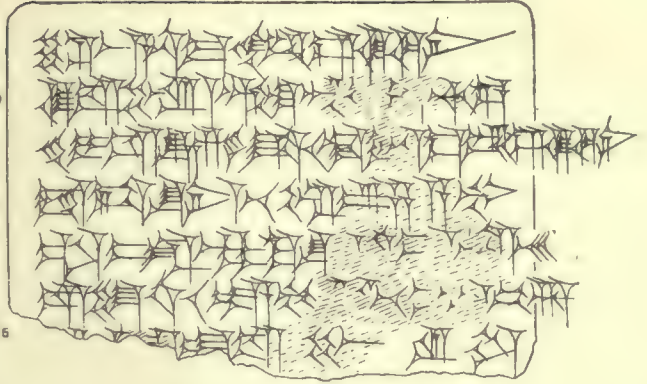
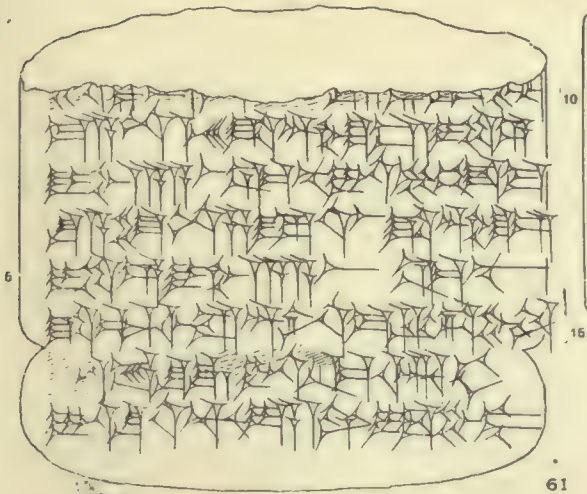
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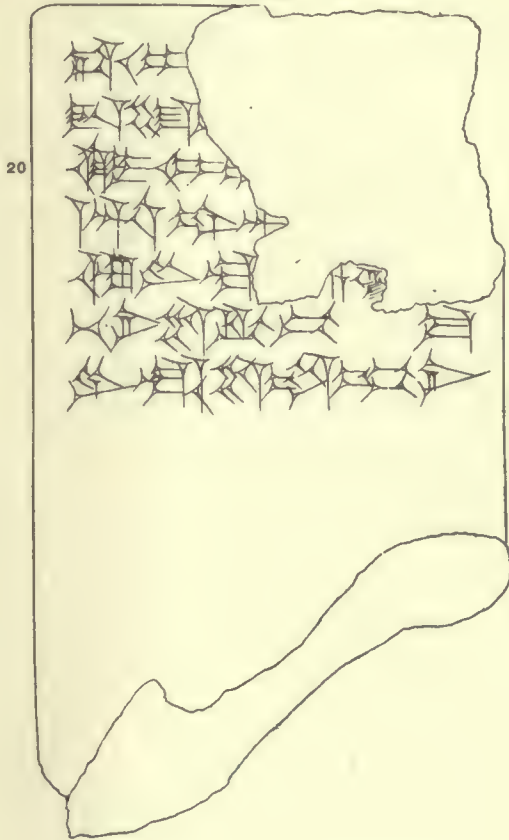
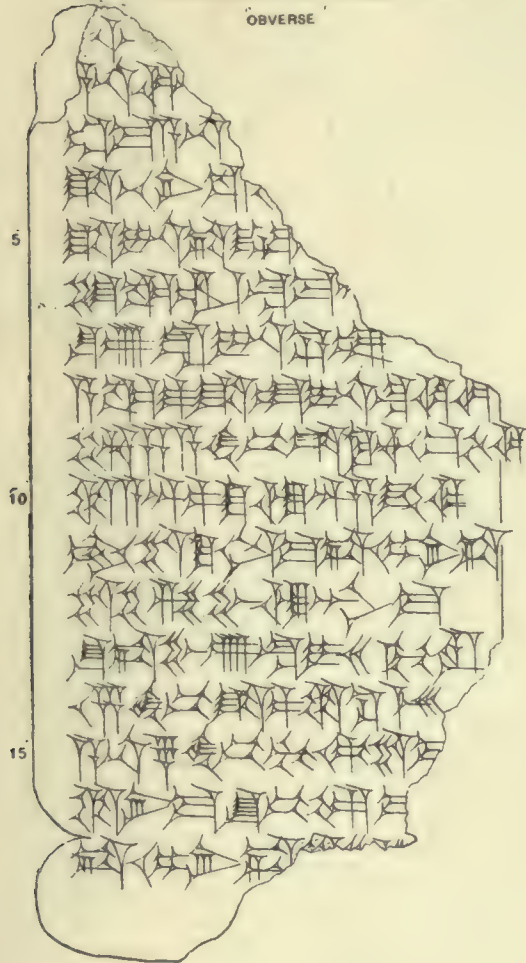
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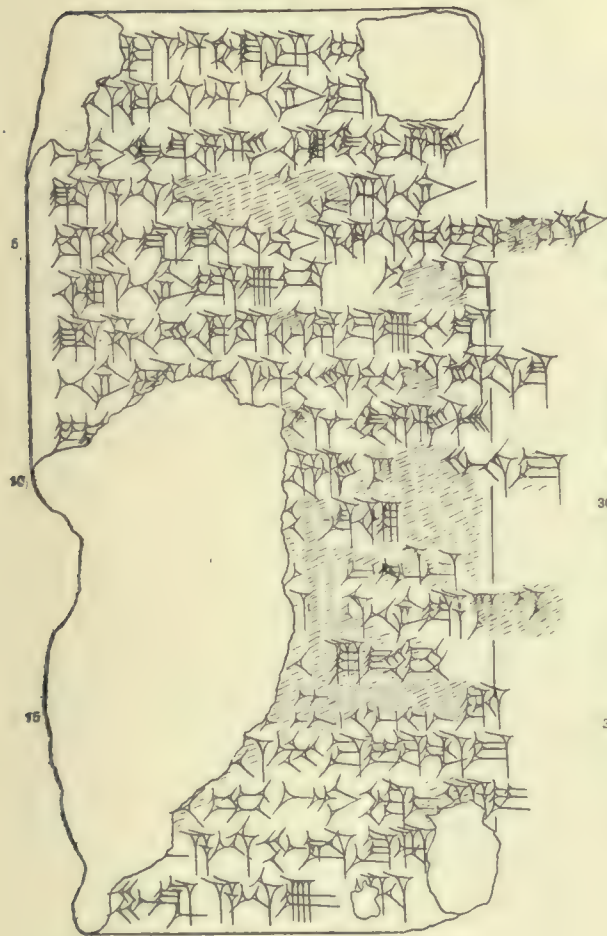
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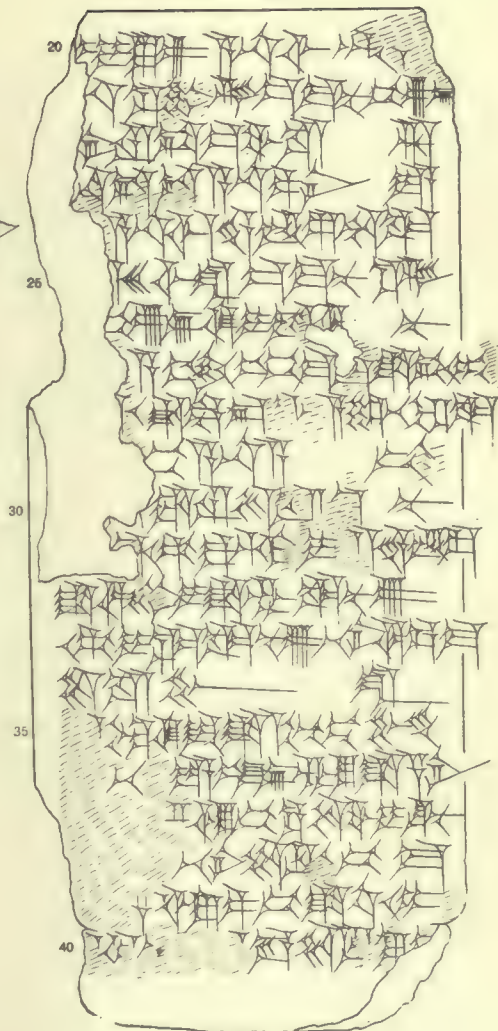


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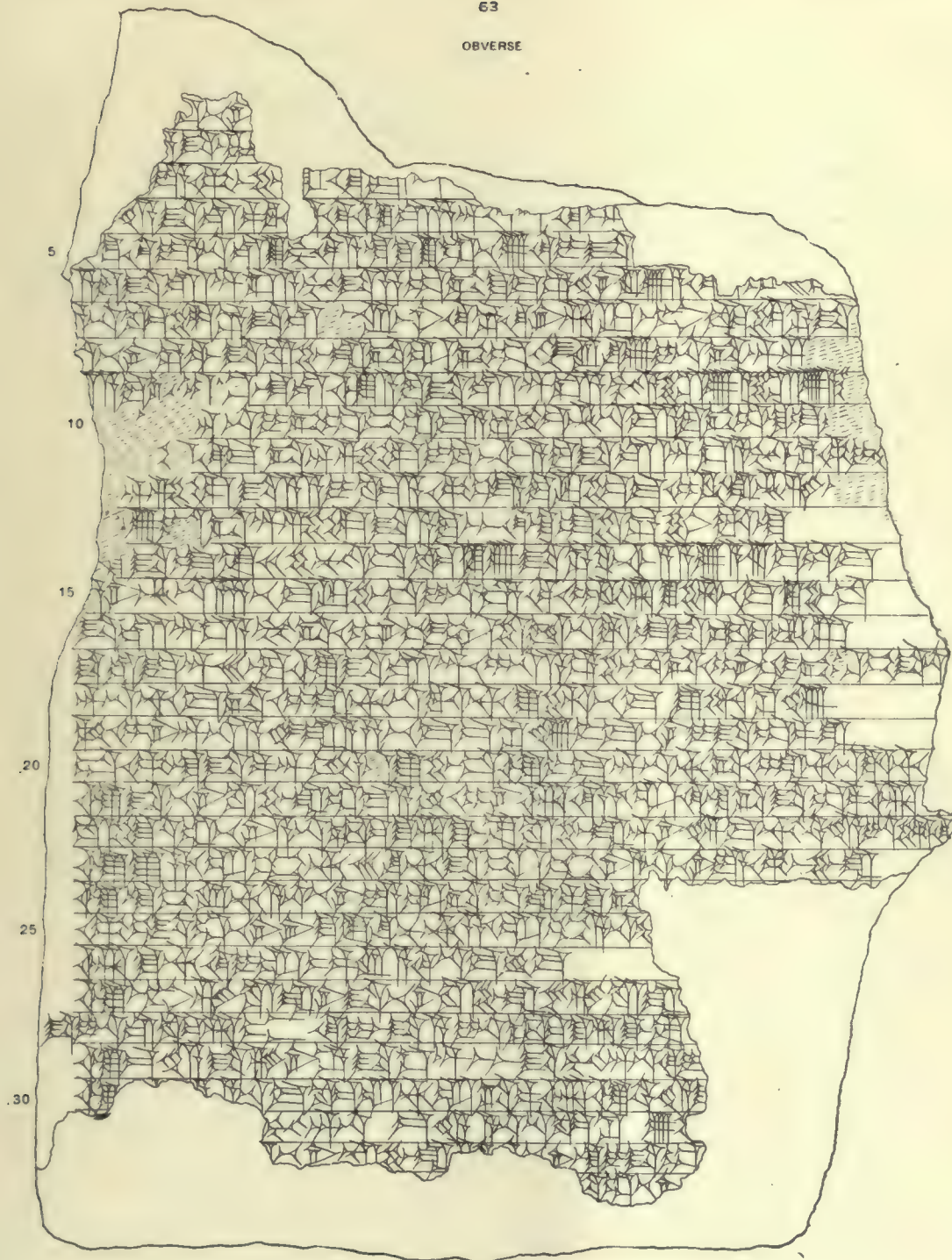


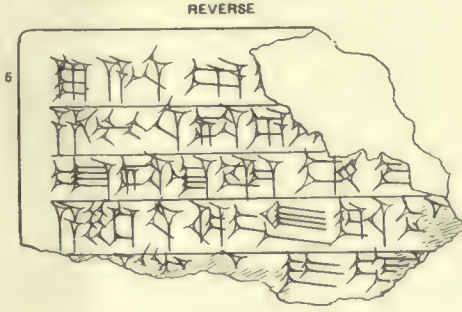
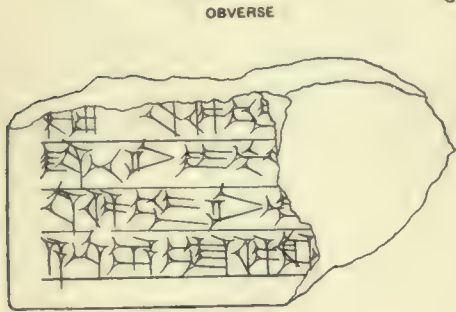
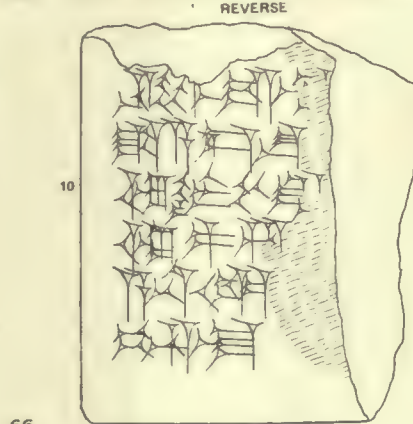
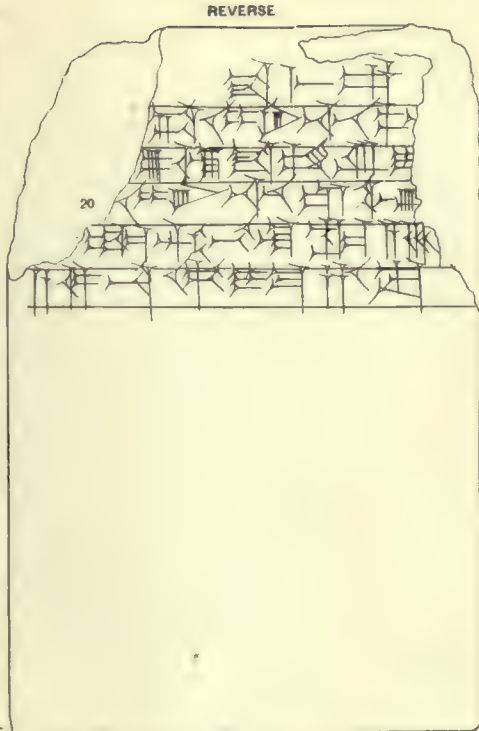
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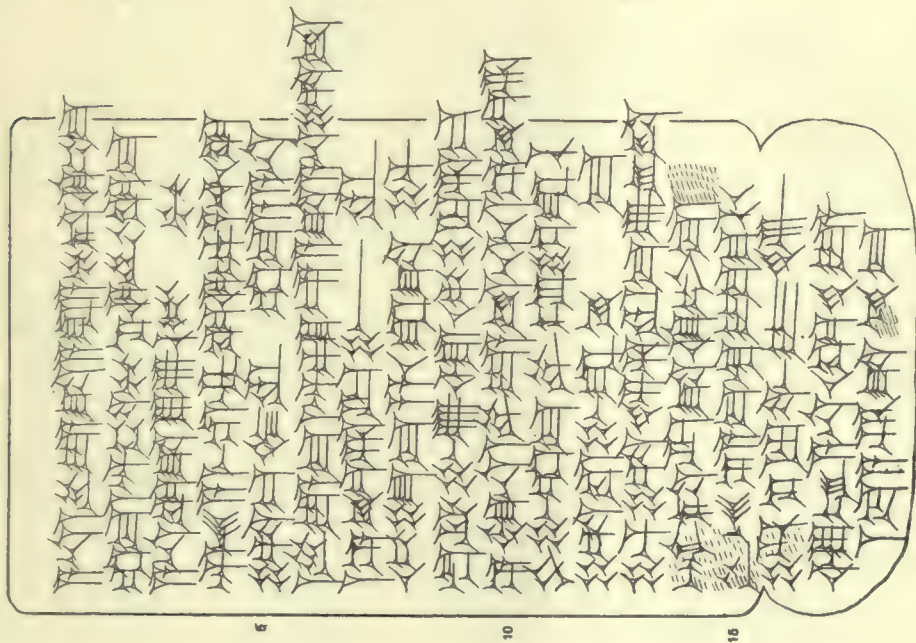
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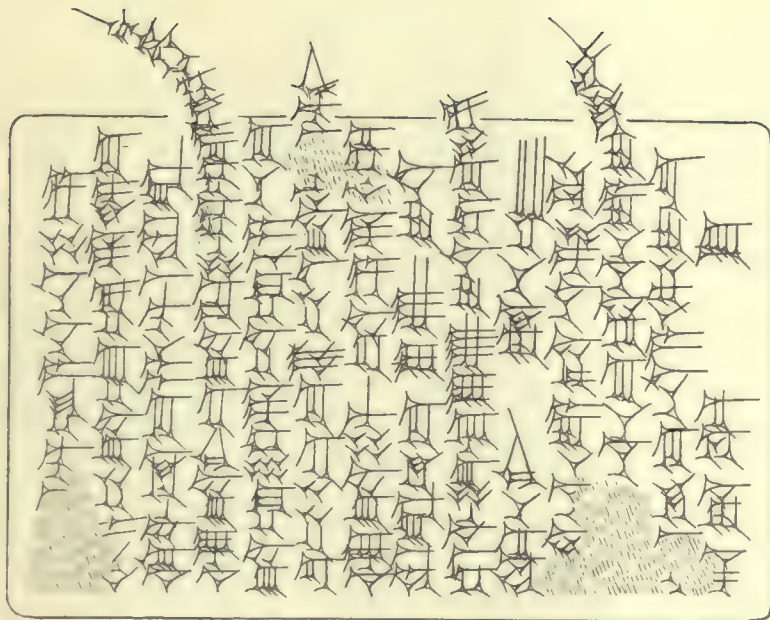


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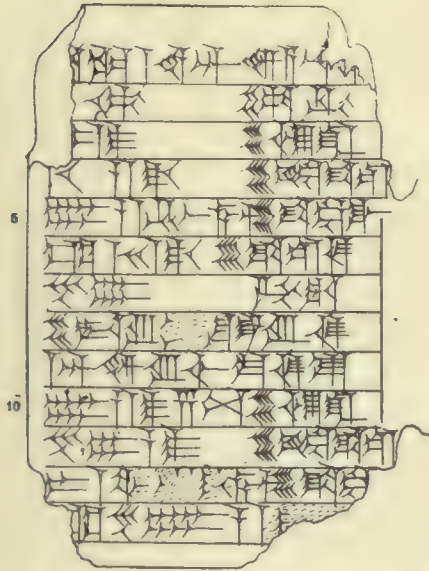
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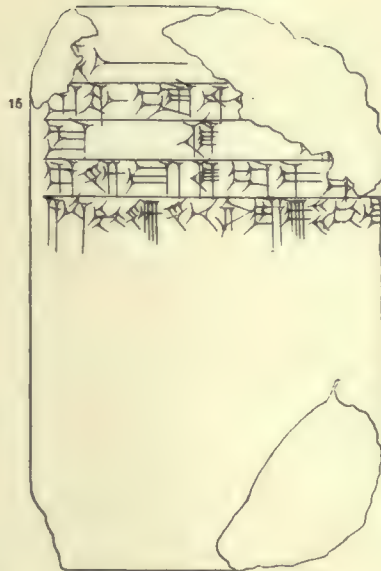
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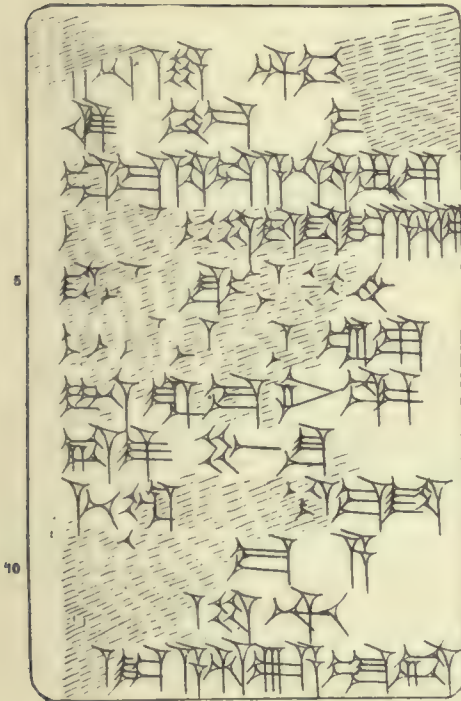


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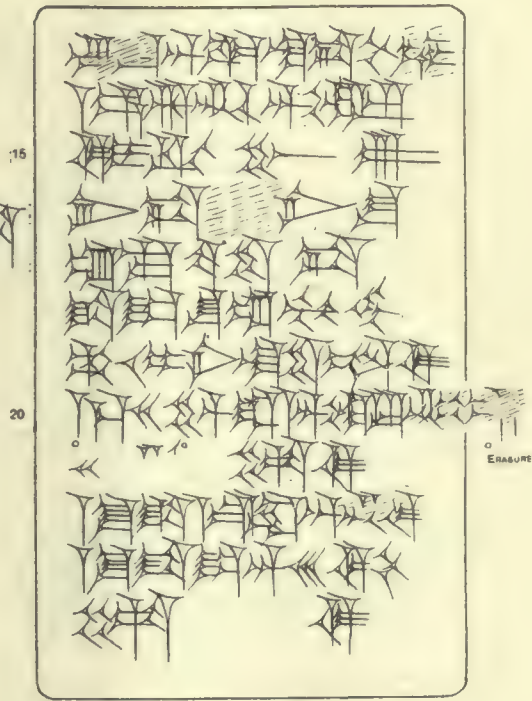


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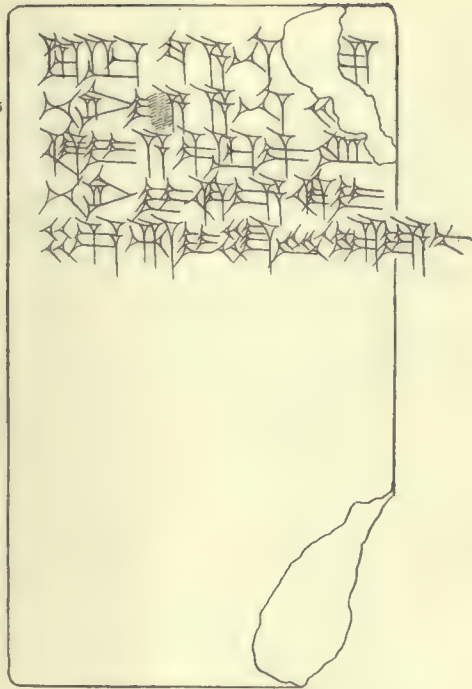
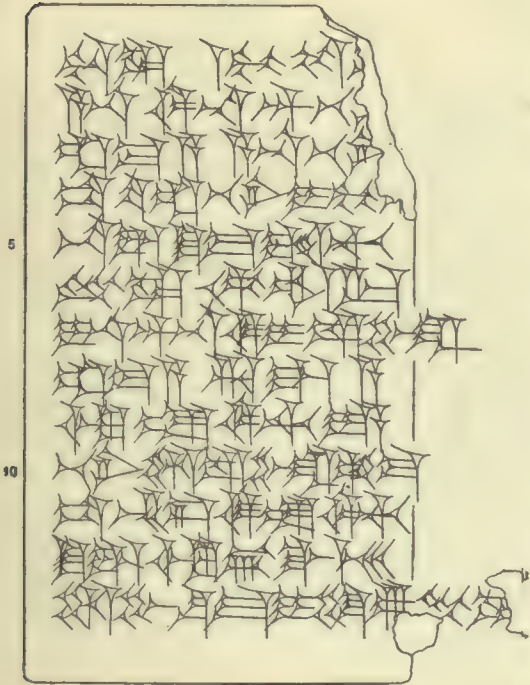
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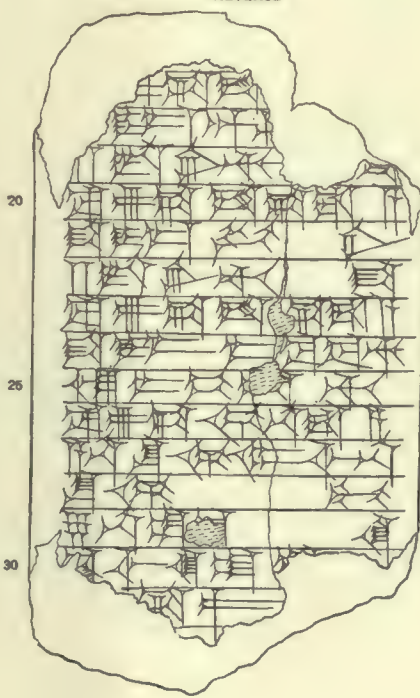
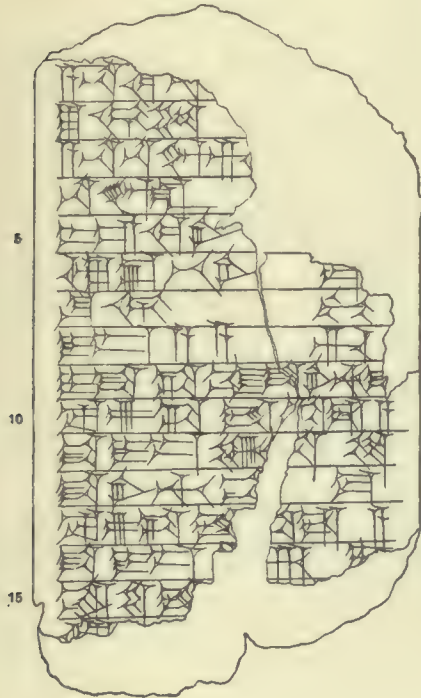
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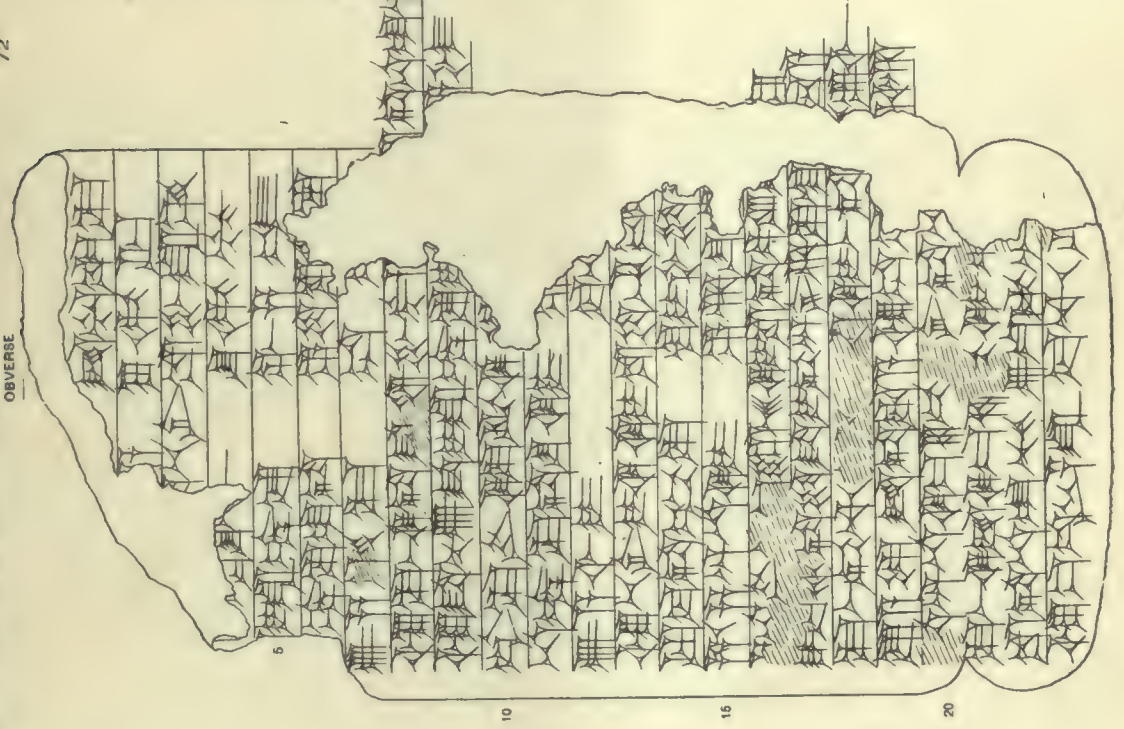
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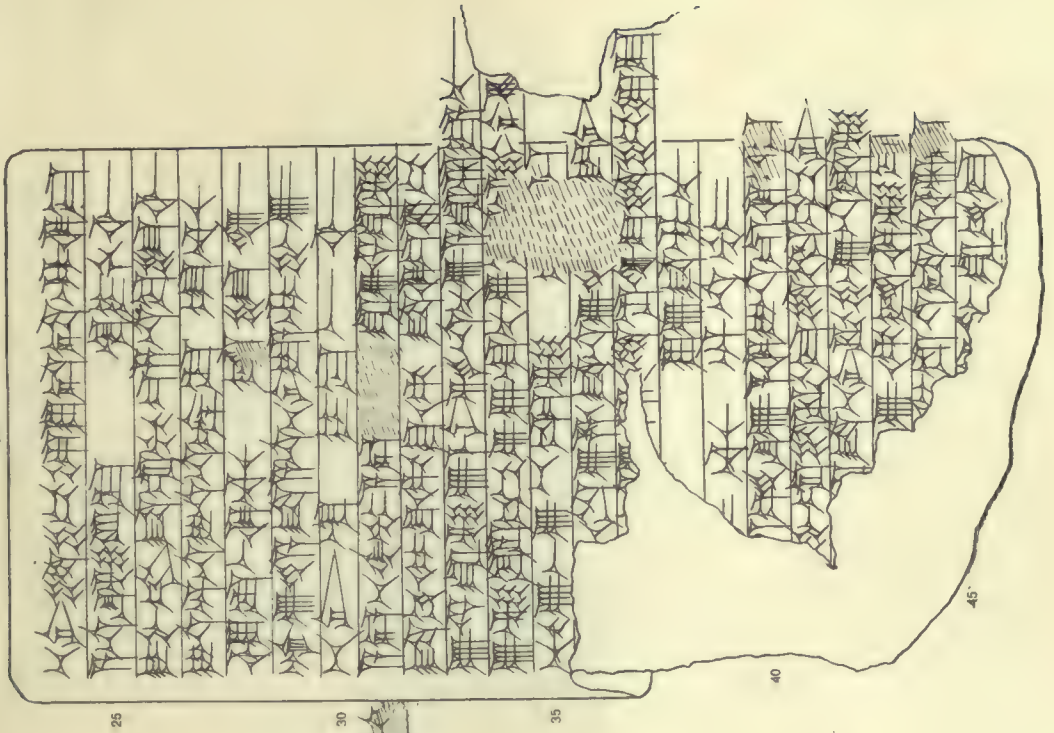


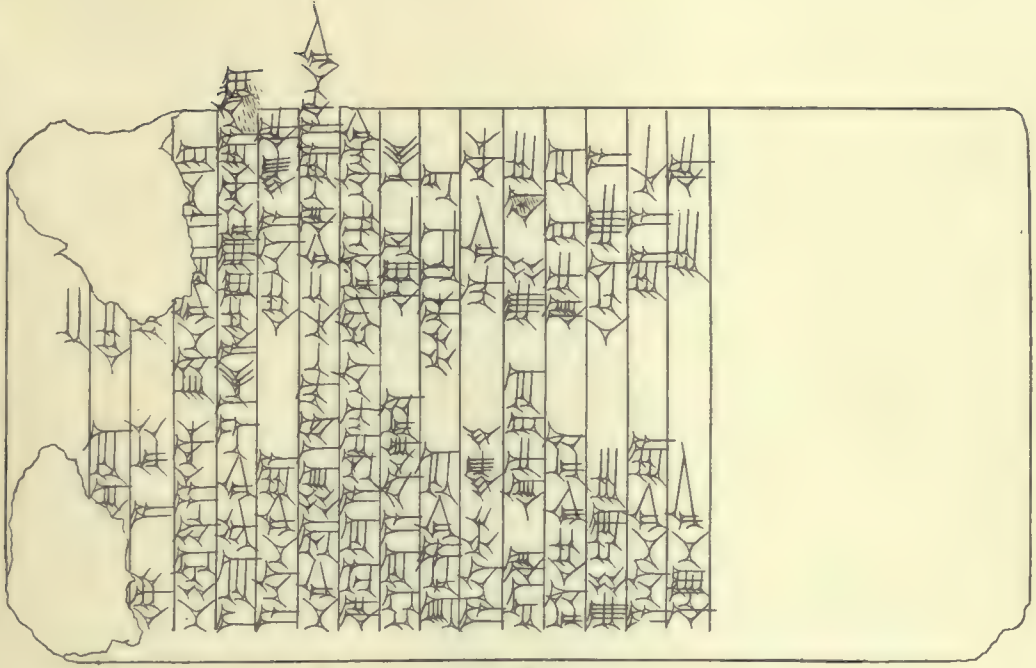
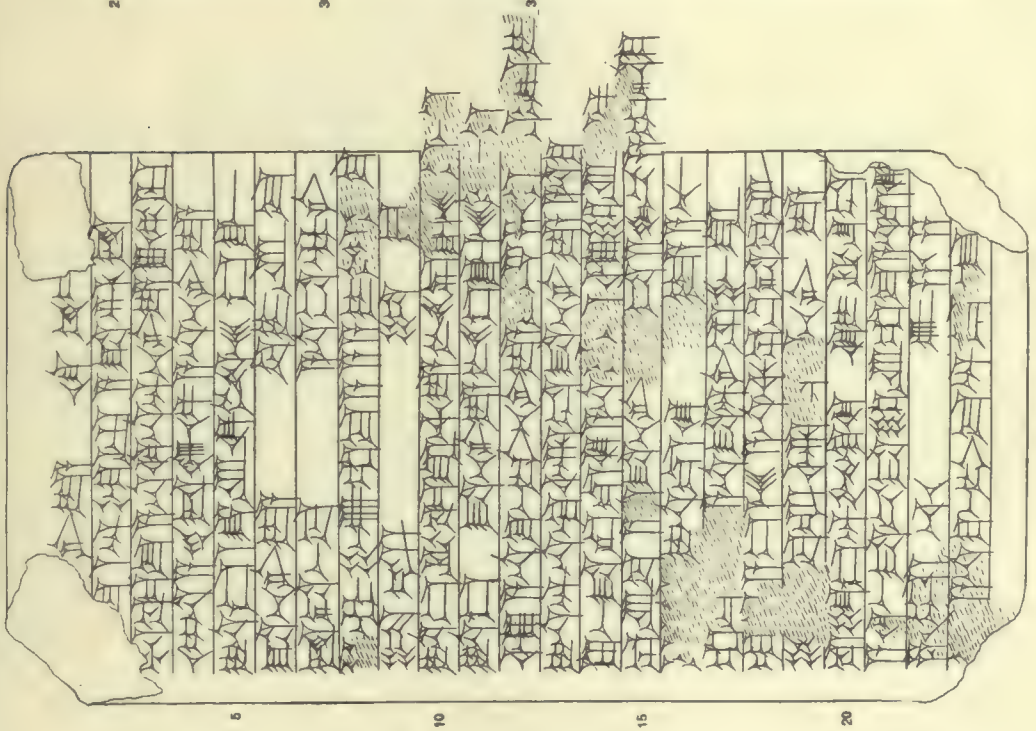
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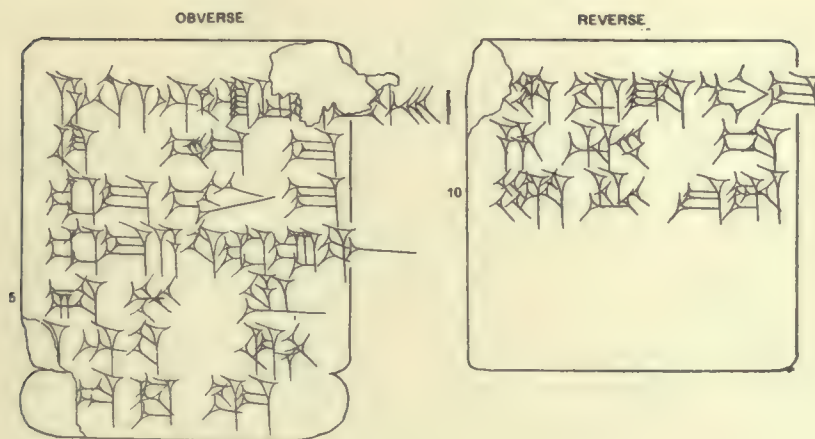
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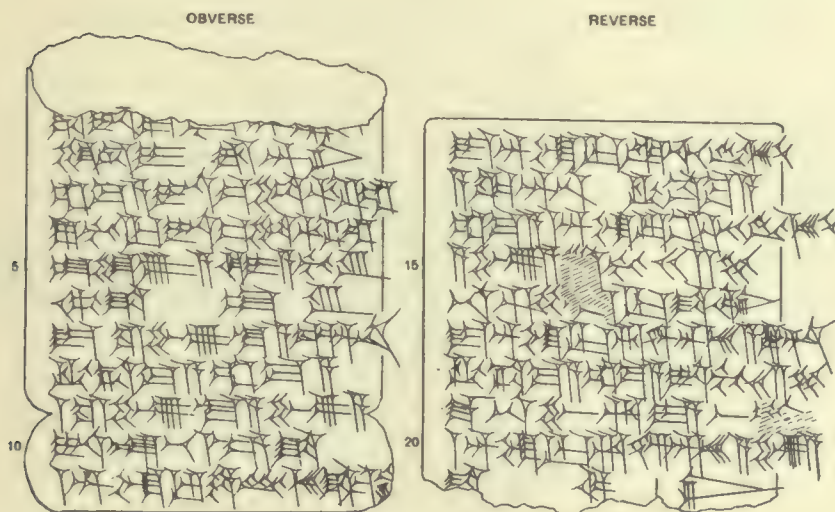
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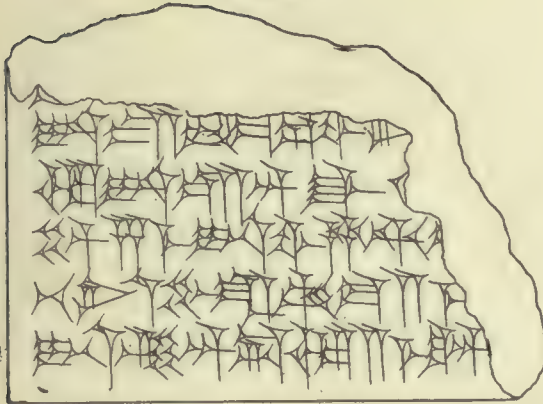


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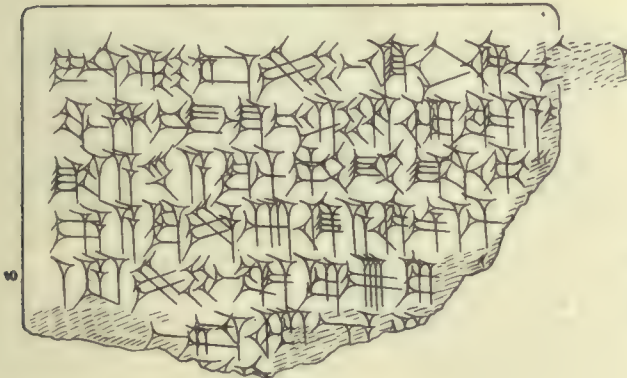


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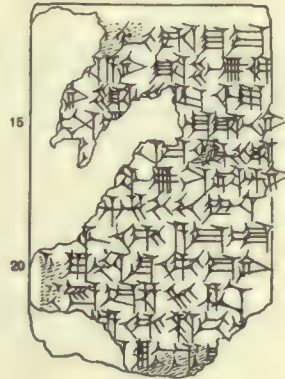


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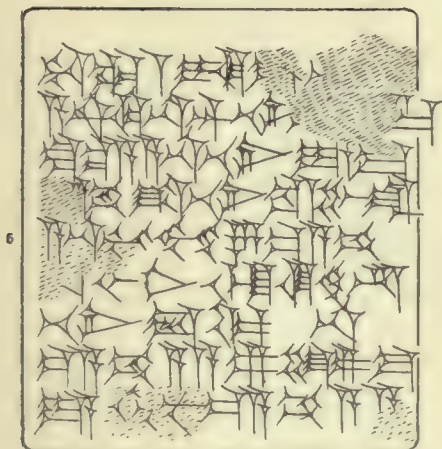
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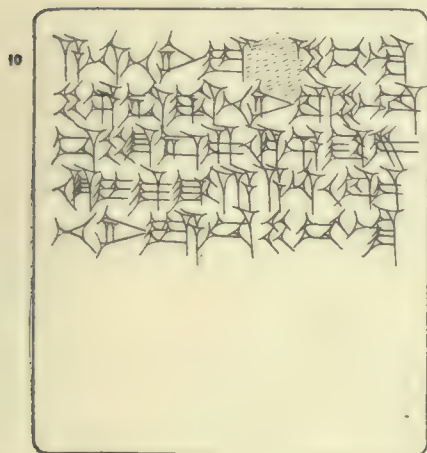
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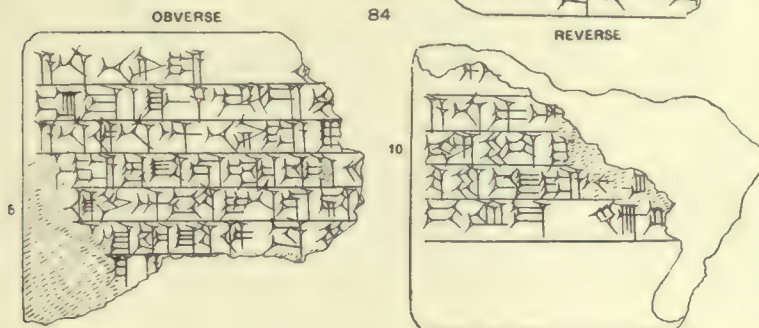
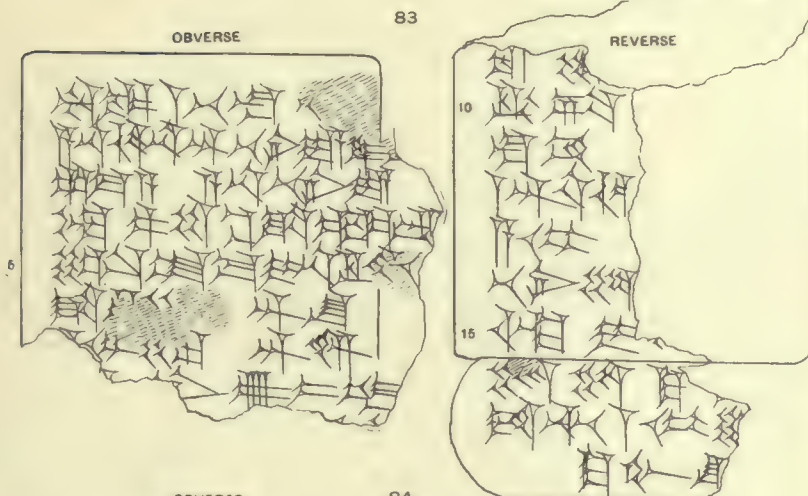
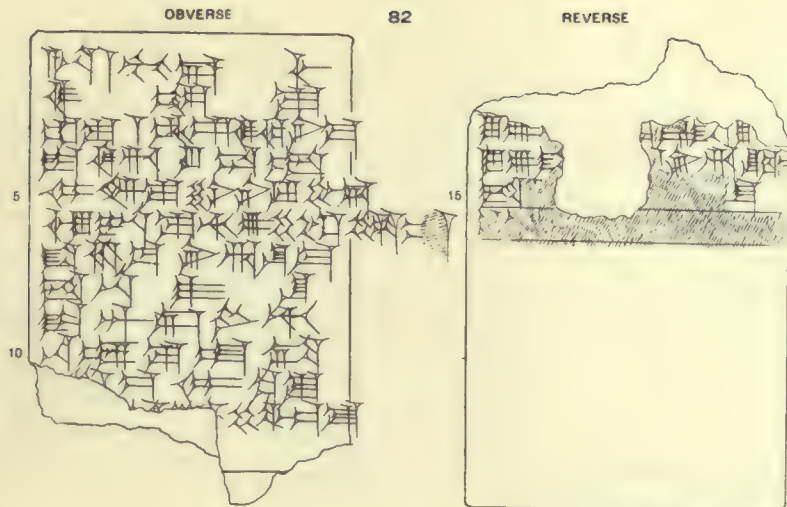


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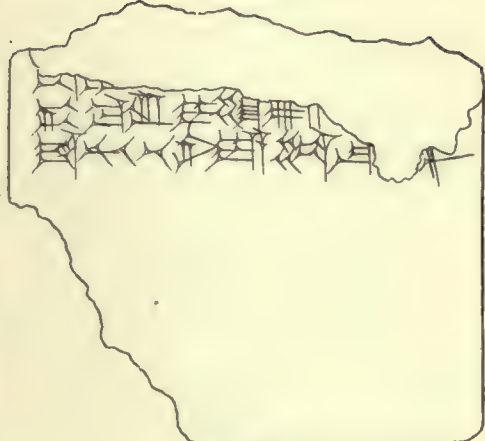




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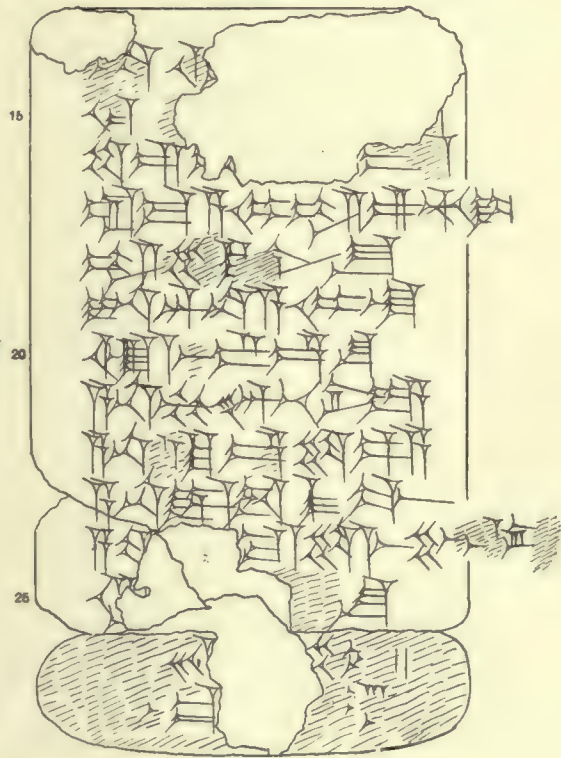
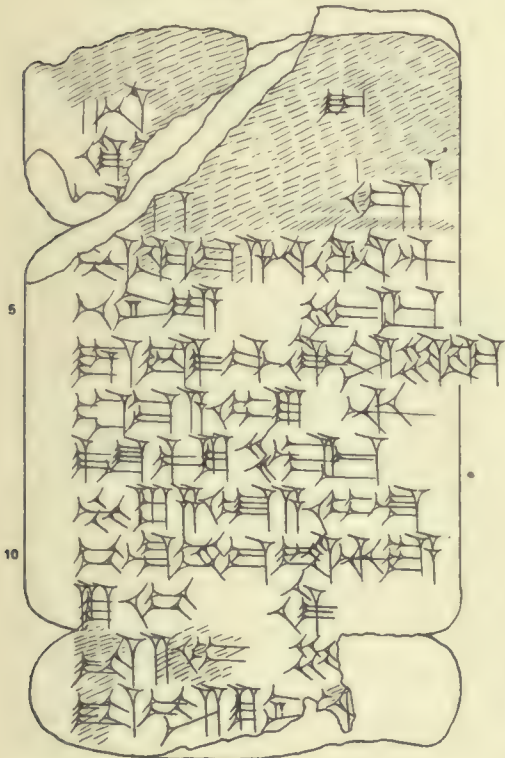
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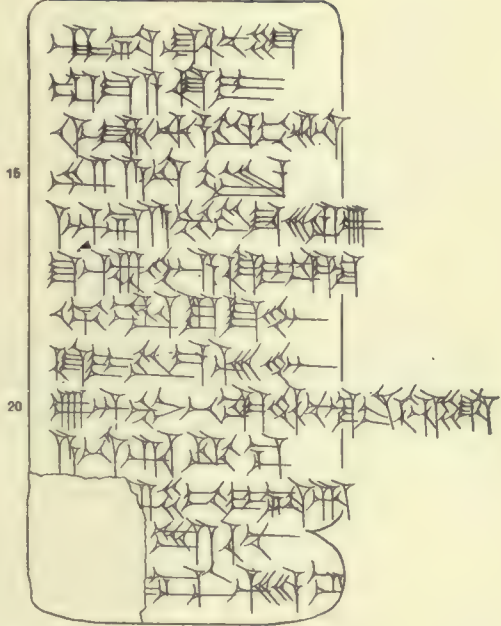
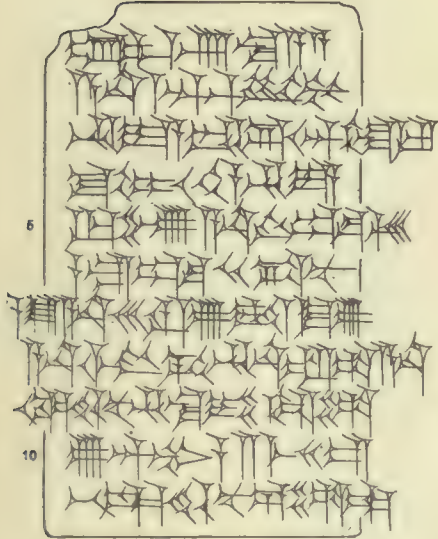
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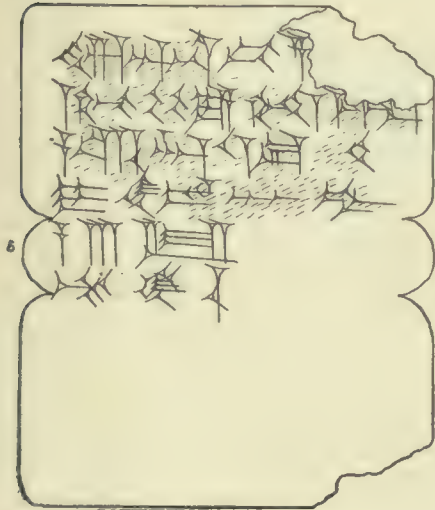
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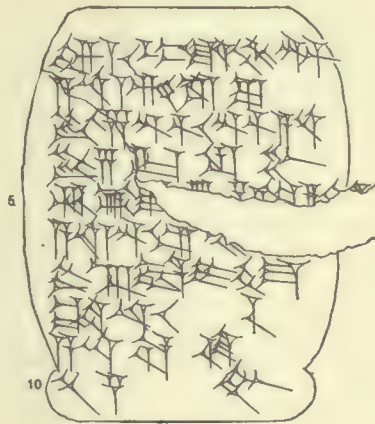
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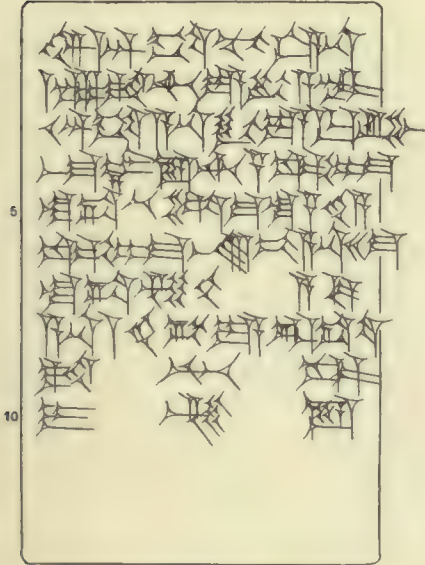
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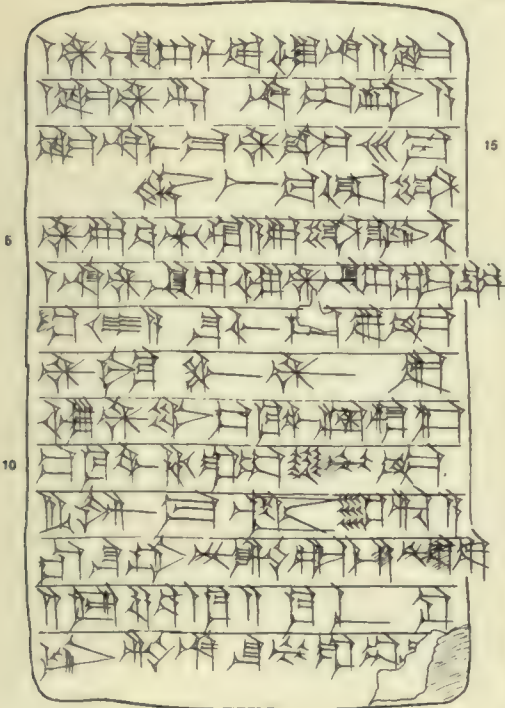
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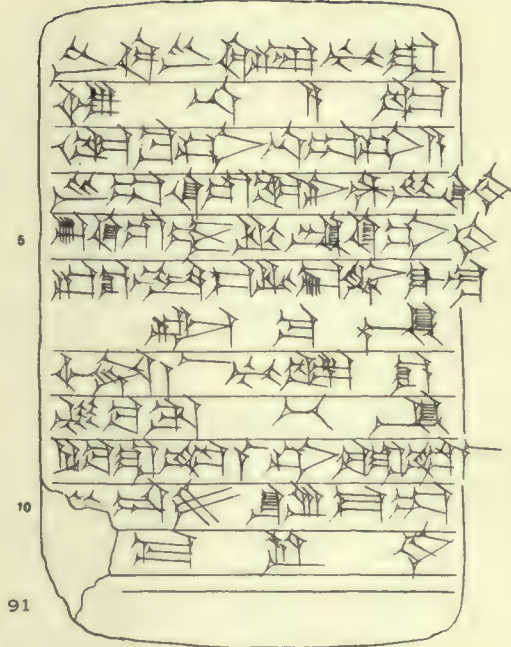
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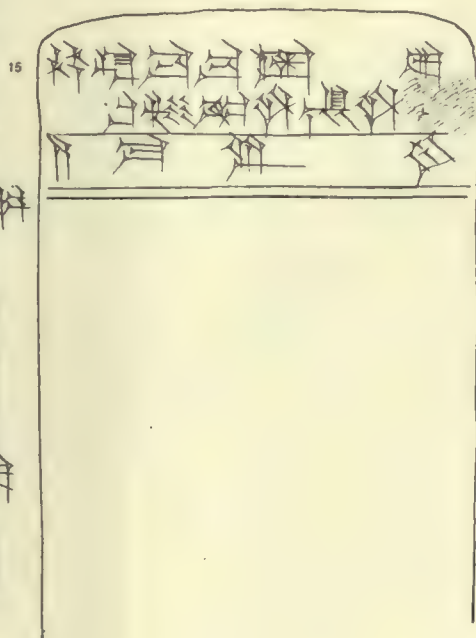


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OBVERSE



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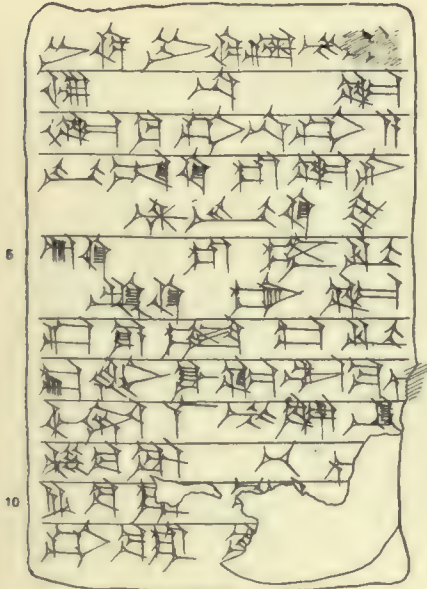
REVERSE



OBVERSE

93

REVERSE

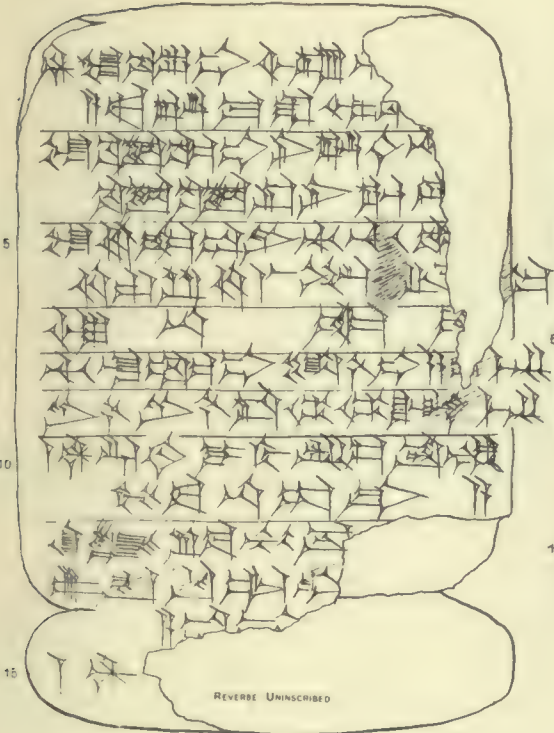


94
OBVERSE

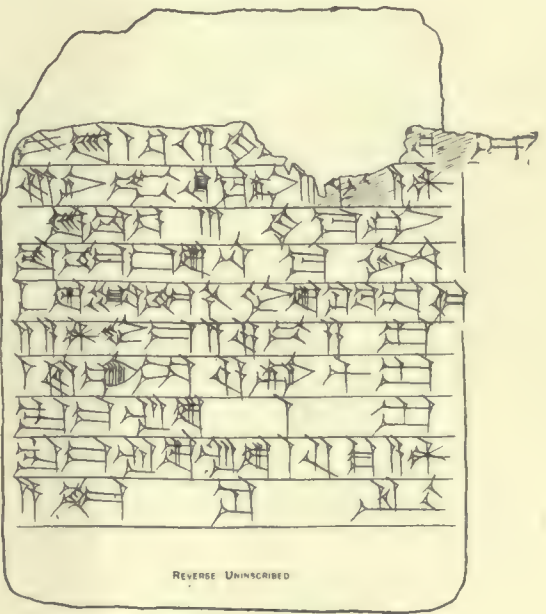


95

OBVERSE

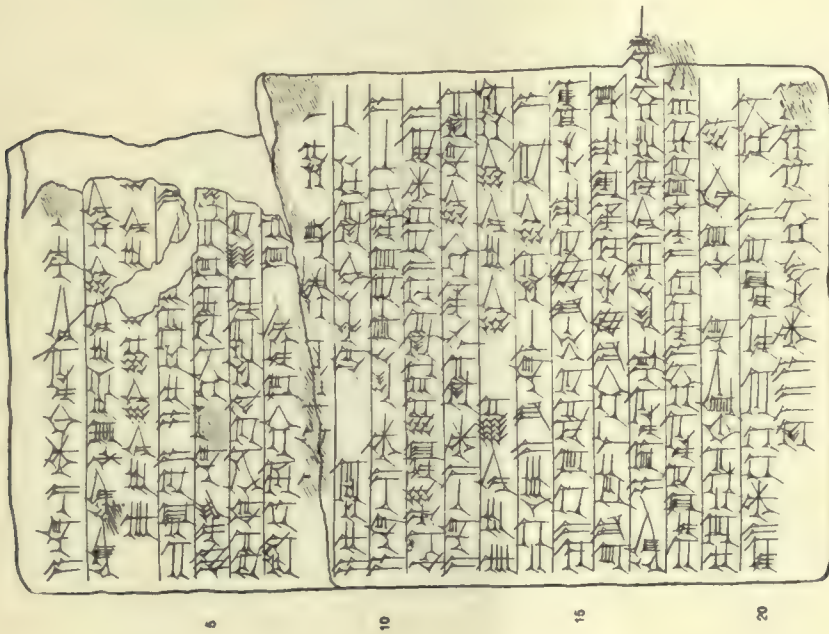


REVERSE UNSCRIBED



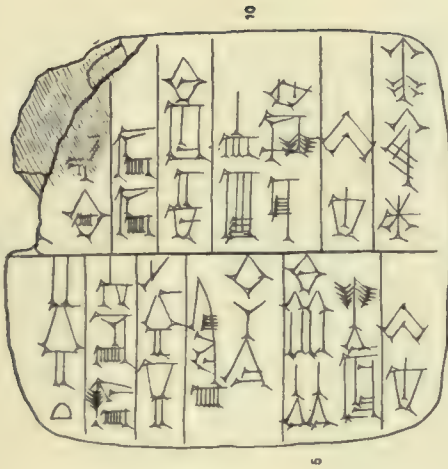
REVERSE UNSCRIBED

96
OBVERSE



REST NEARLY DESTROYED

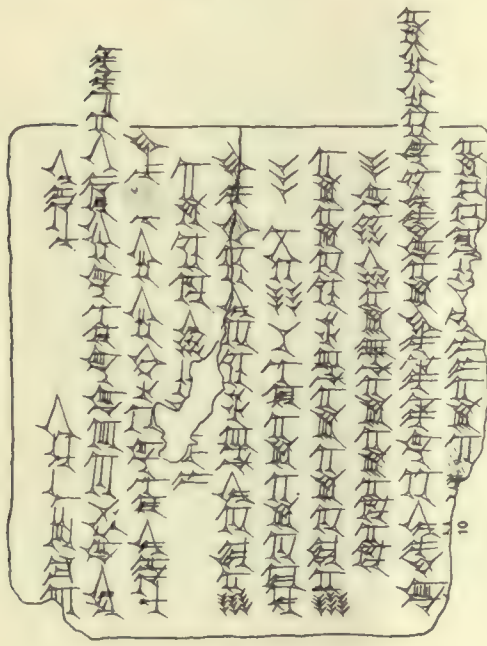
97
OBVERSE



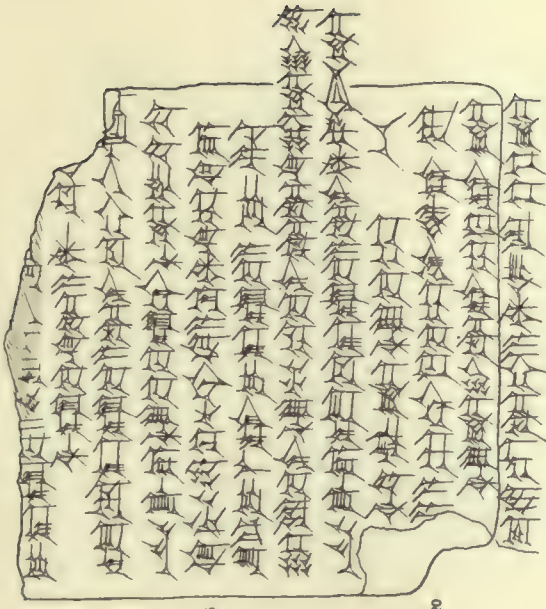
REVERSE



OBVERSE



REVERSE

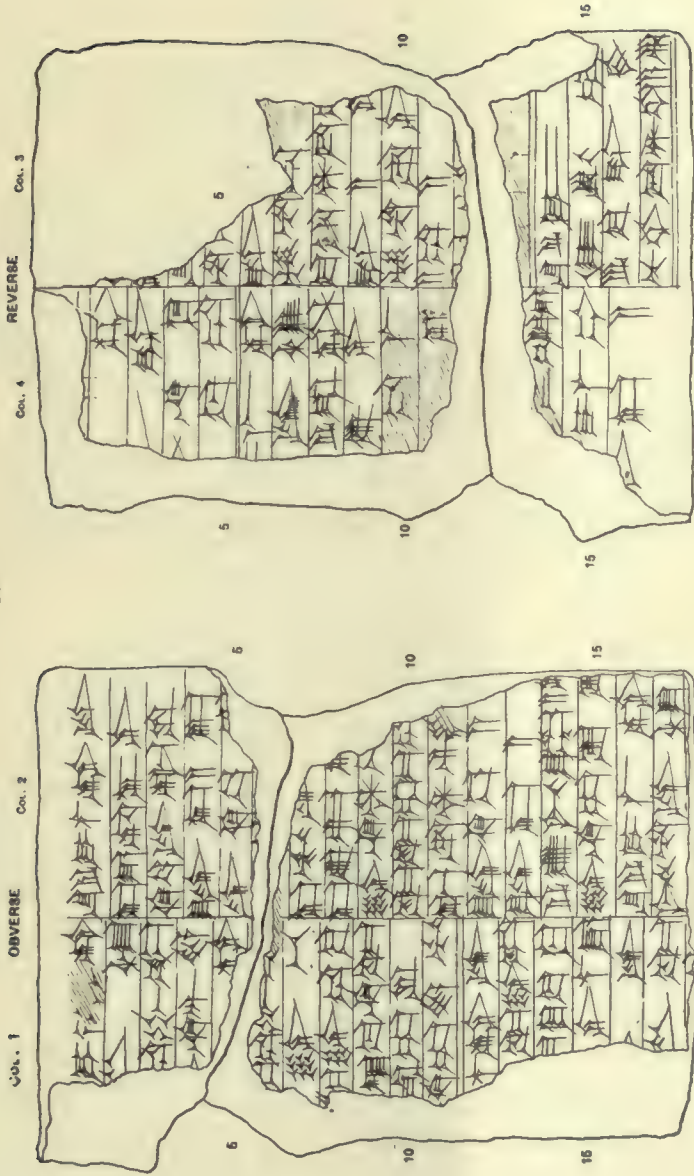




REVERSE

OBVERSE

100



101

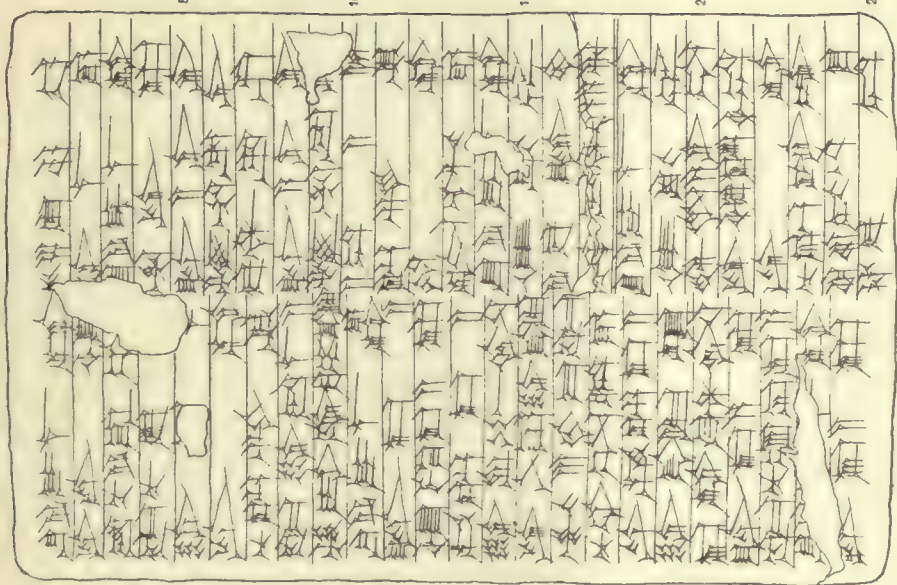
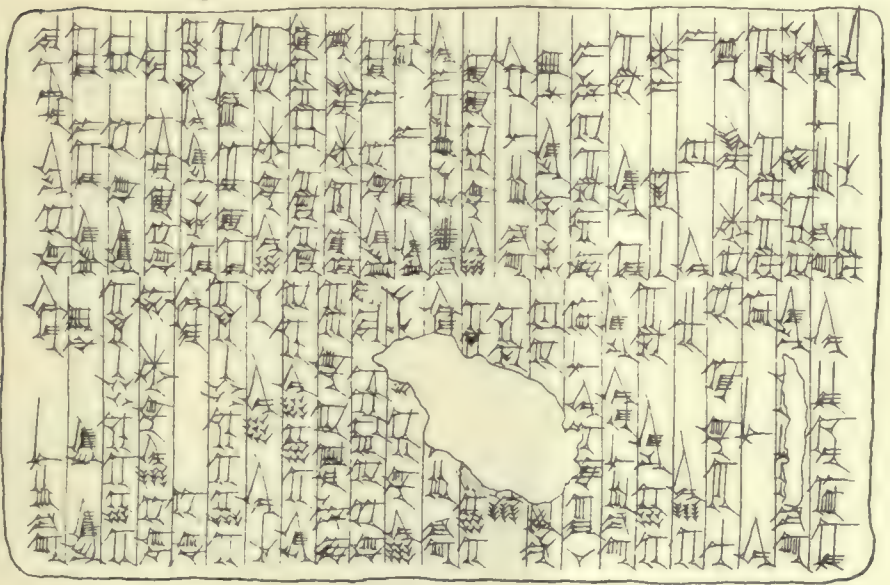
Col. 1 OBVERSE

Col. 2

REVERSE

Col. 4

Col. 3



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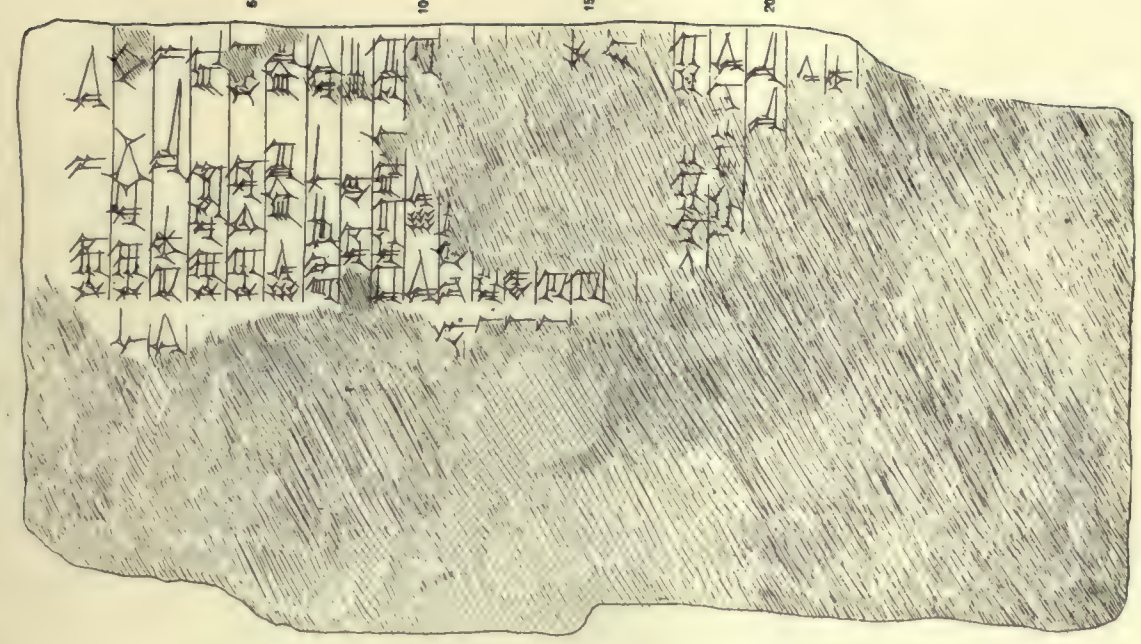
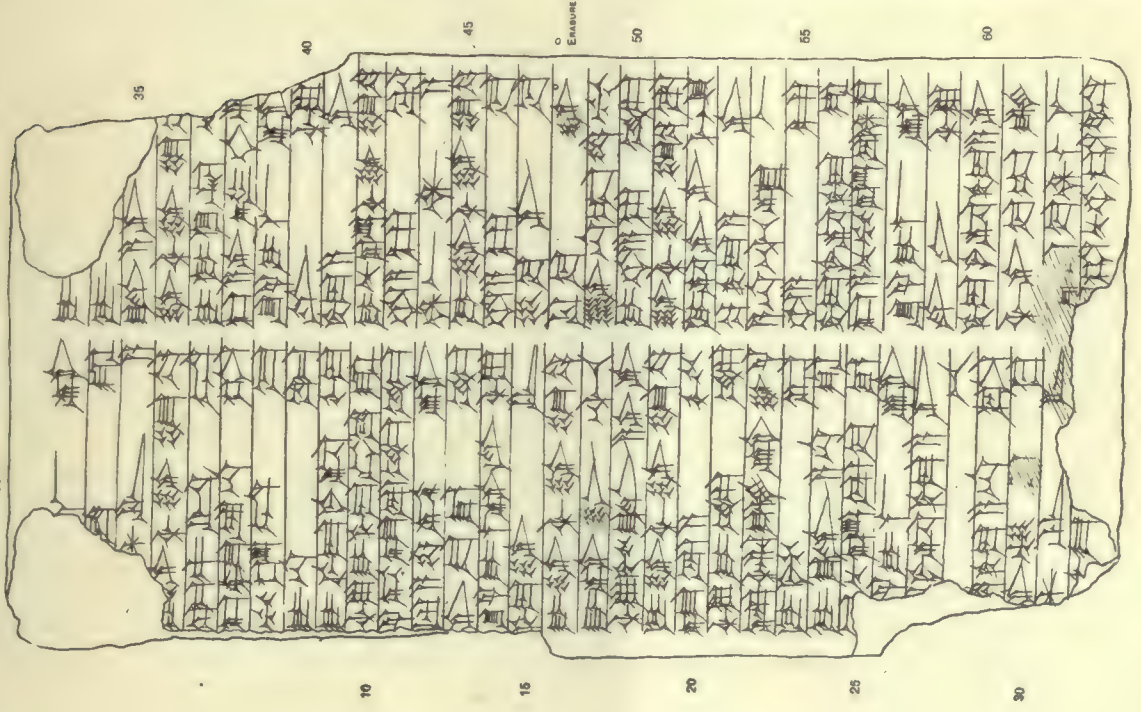
OBVERSE

REVERSE

Col. 1

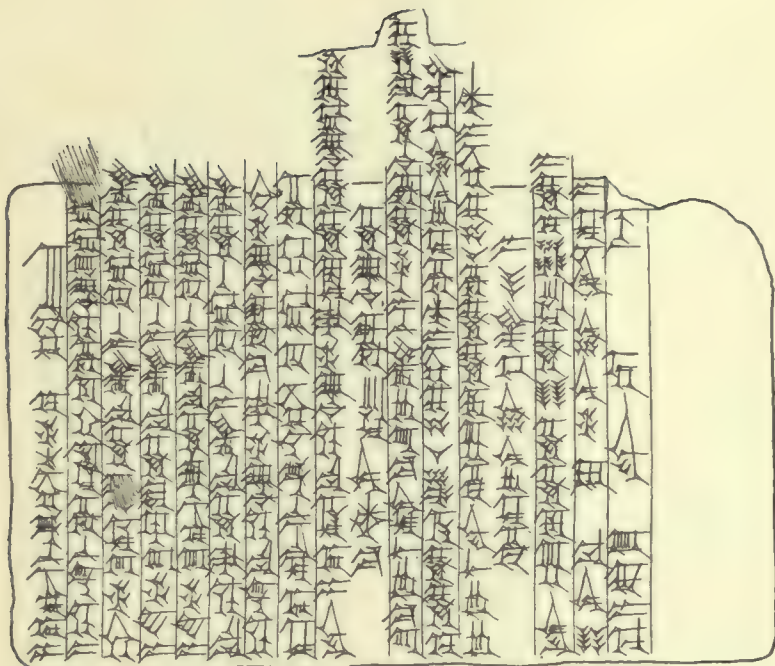
Col. 2

Col. 3



REVERSE

103

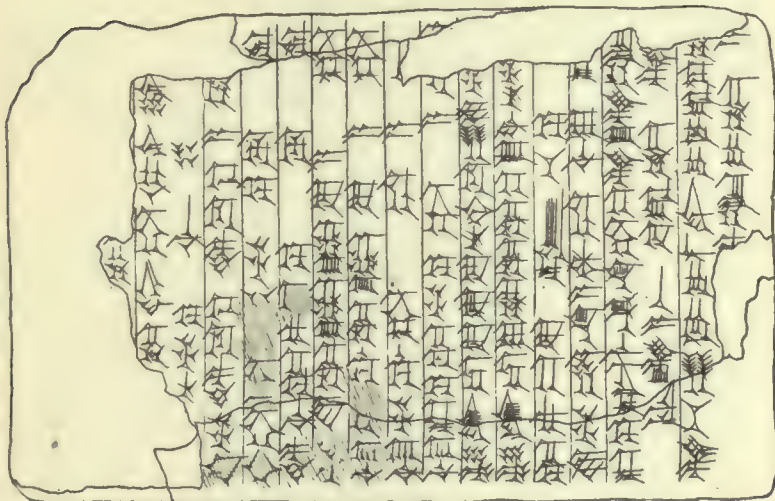


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OBVERSE

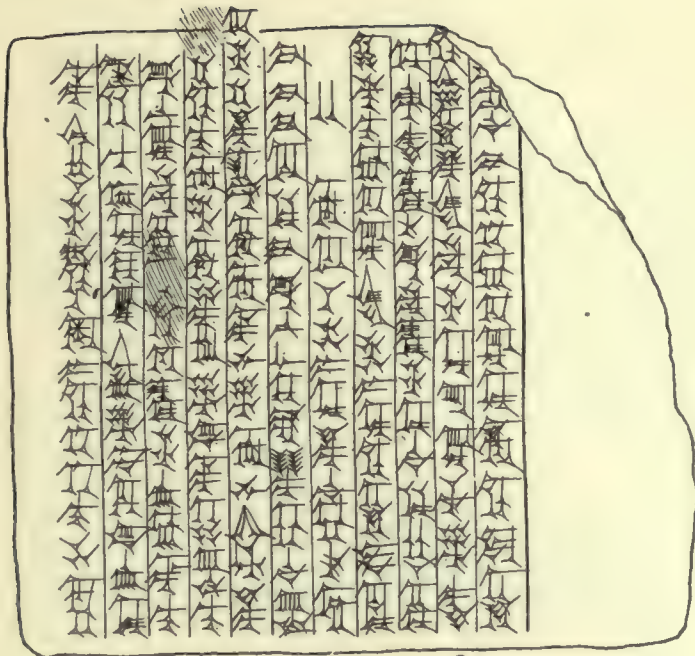


6

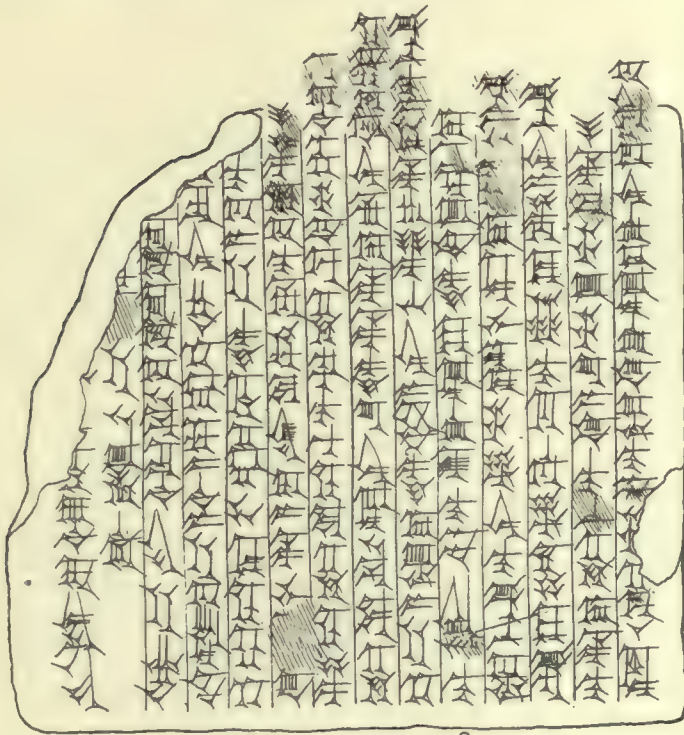
10

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REVERSE

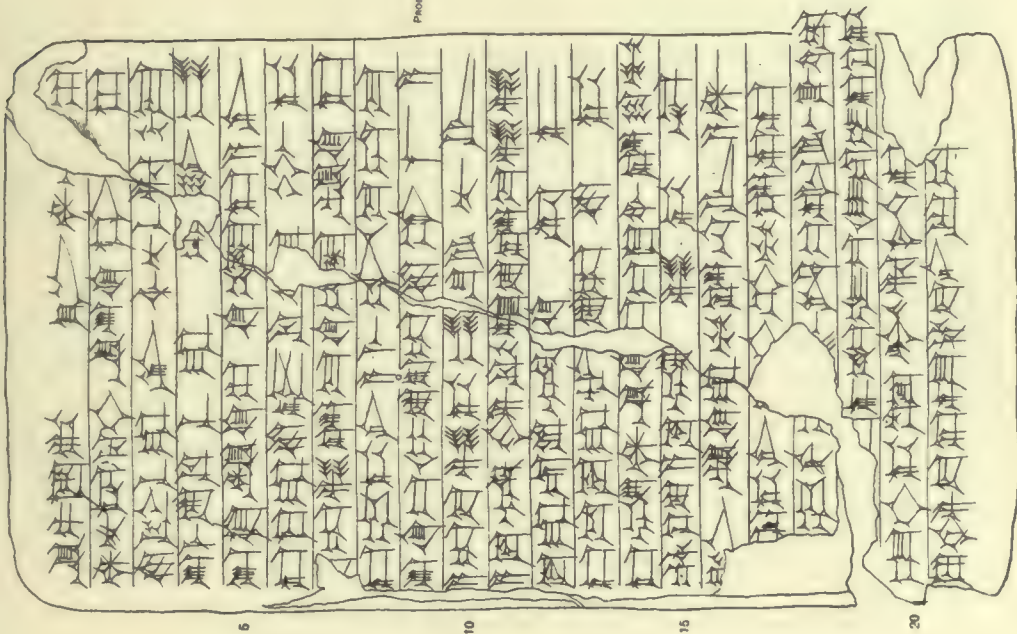


OBVERSE

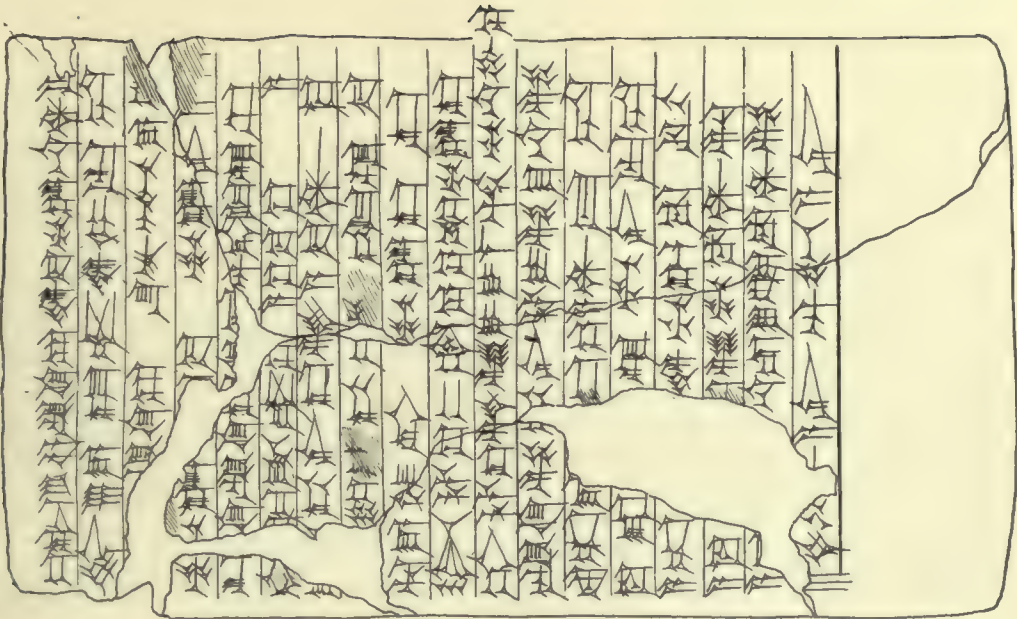


OBVERSE

105



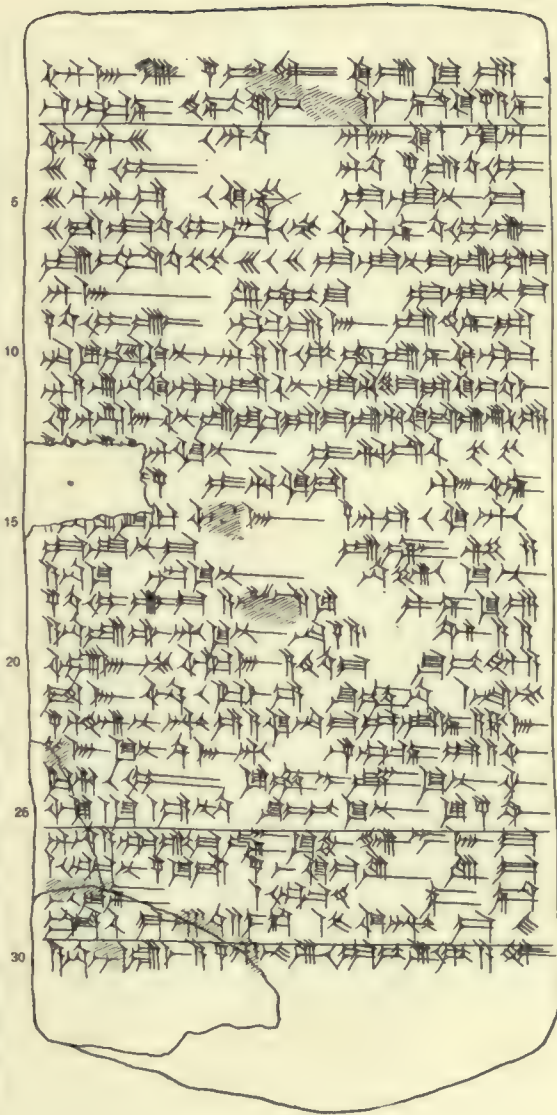
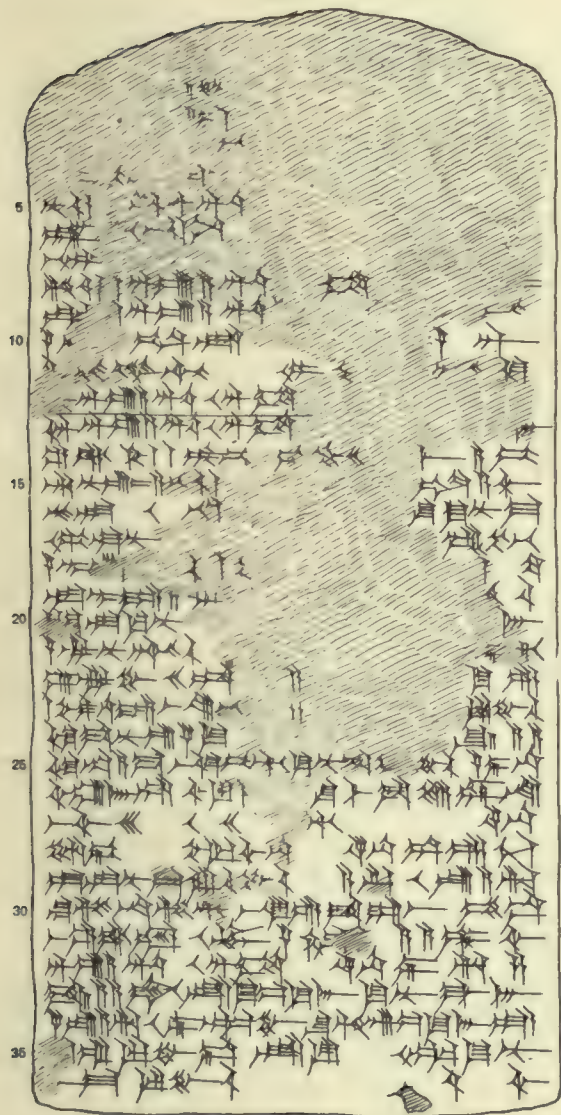
REVERSE



PROBABLY ENLARGE.

OBVERSE

REVERSE

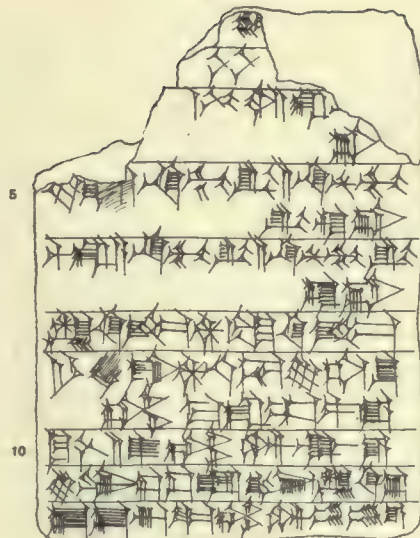


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OBVERSE

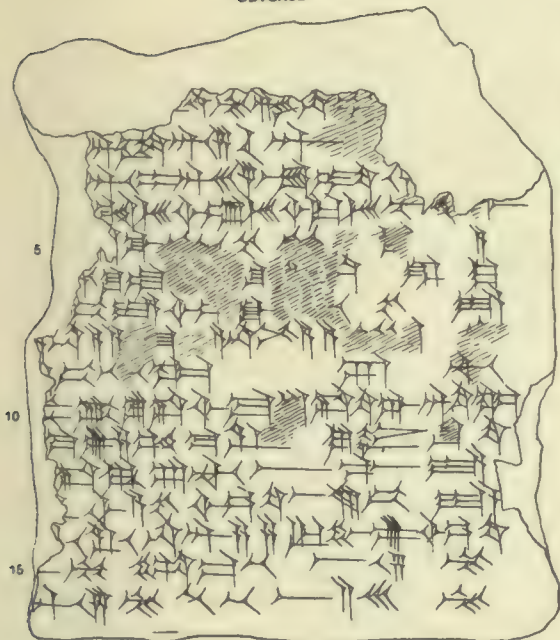


REVERSE

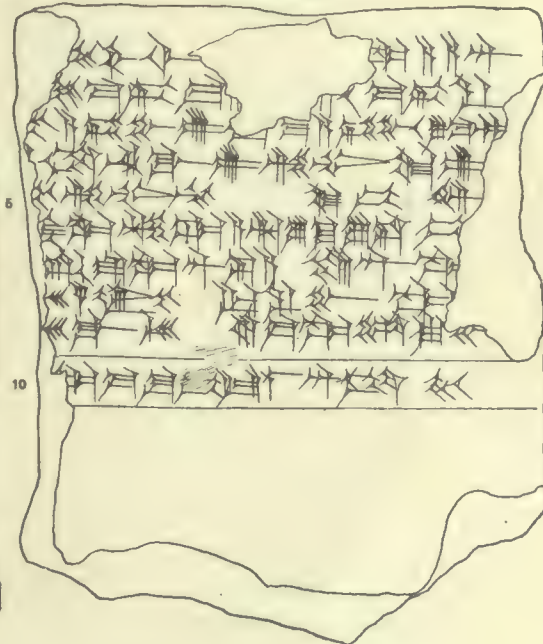


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OBVERSE



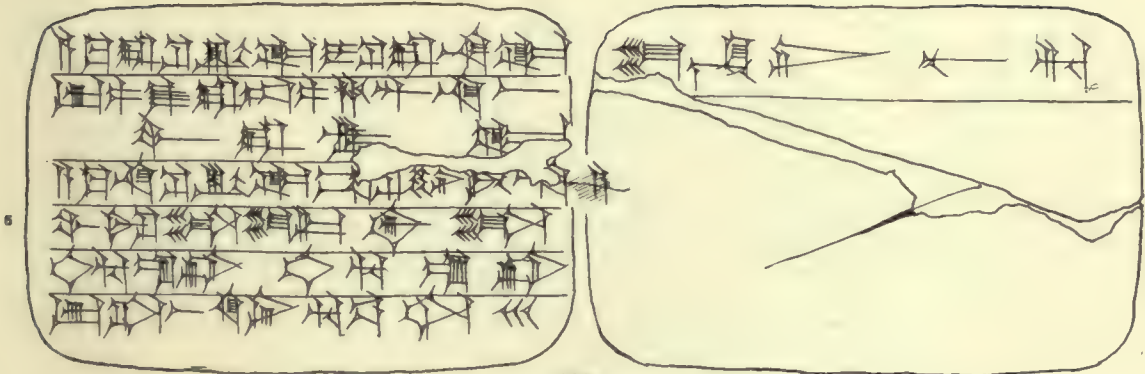
REVERSE



OBVERSE

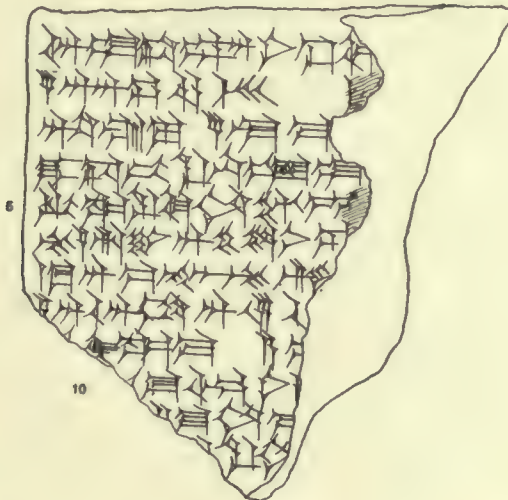
109

REVERSE



110

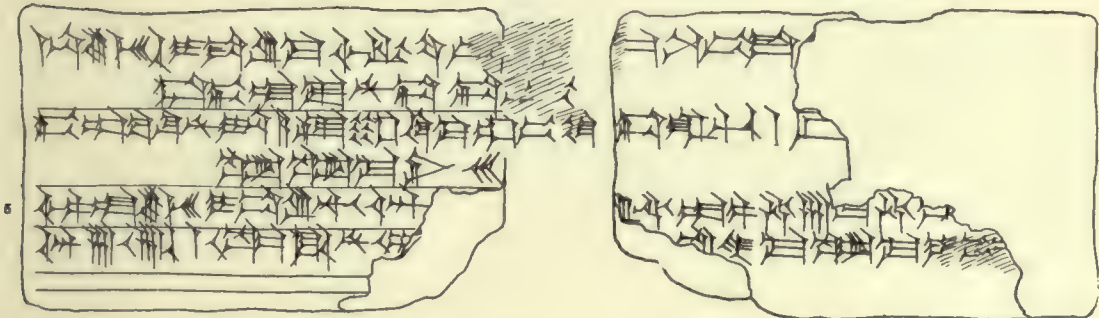
OBVERSE

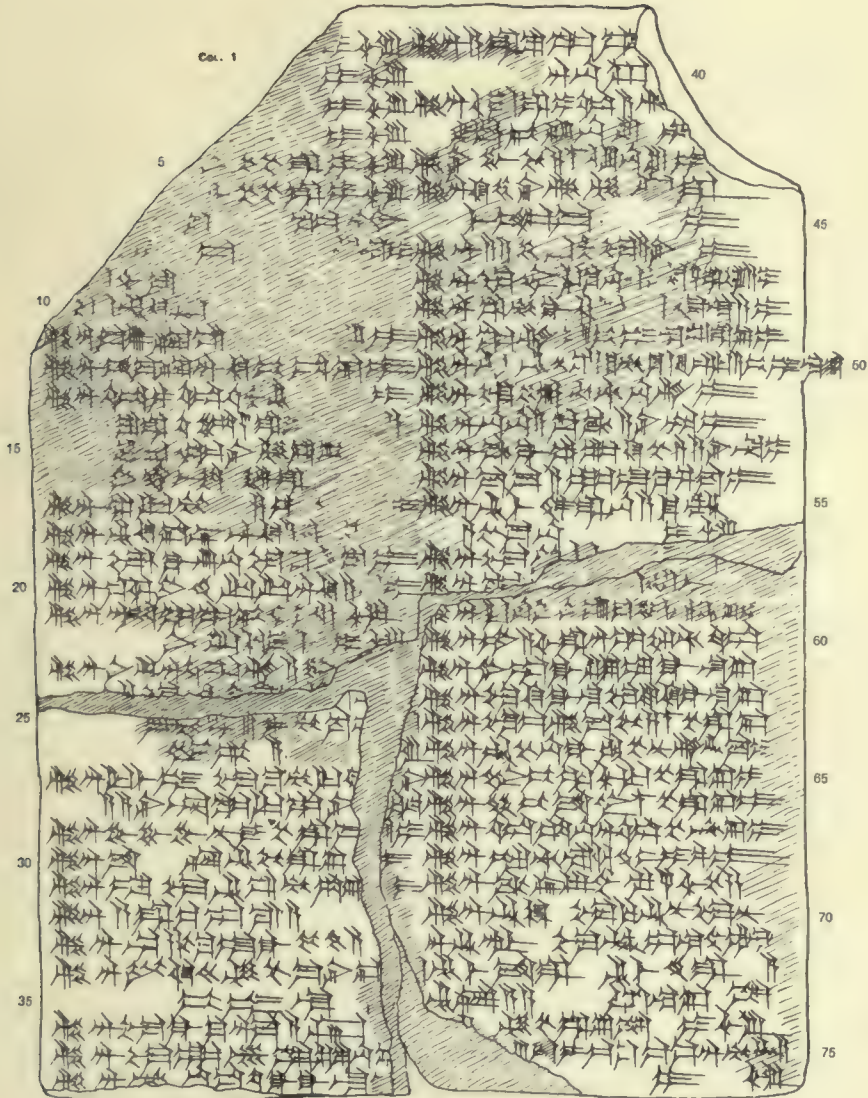


111

OBVERSE

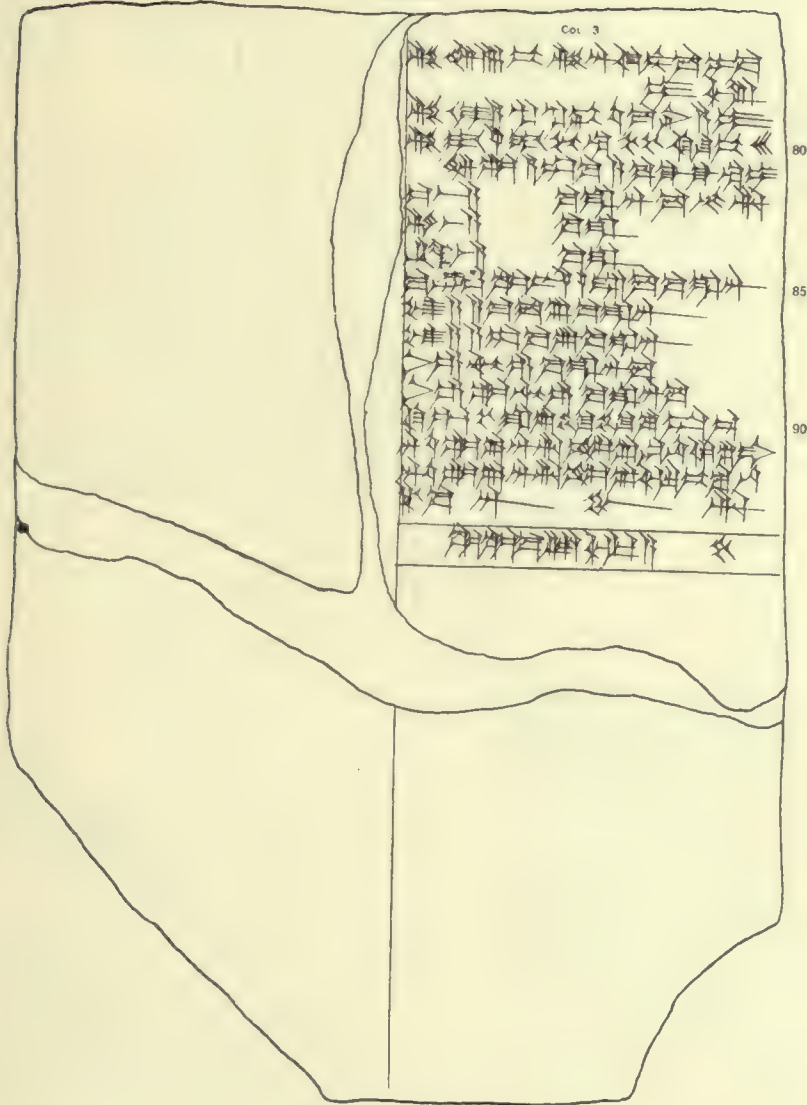
REVERSE



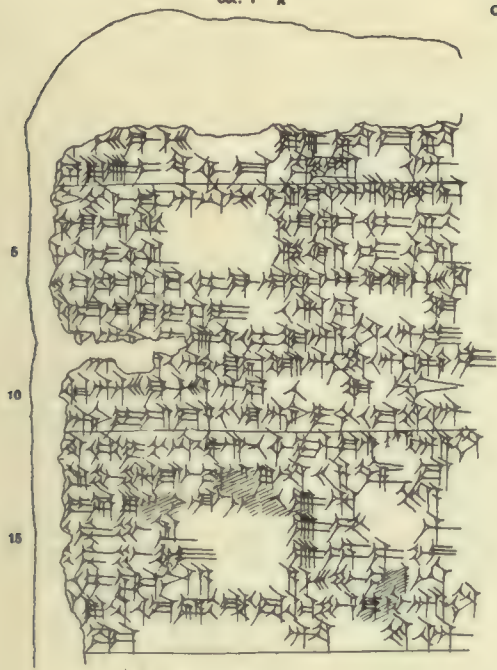


112

REVERSE

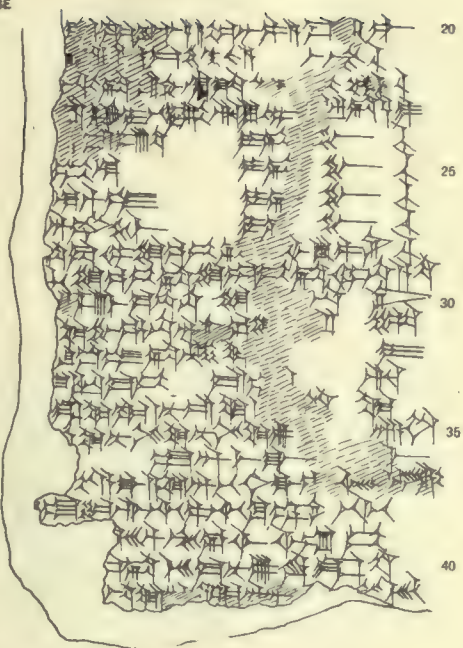


Col. 1 A



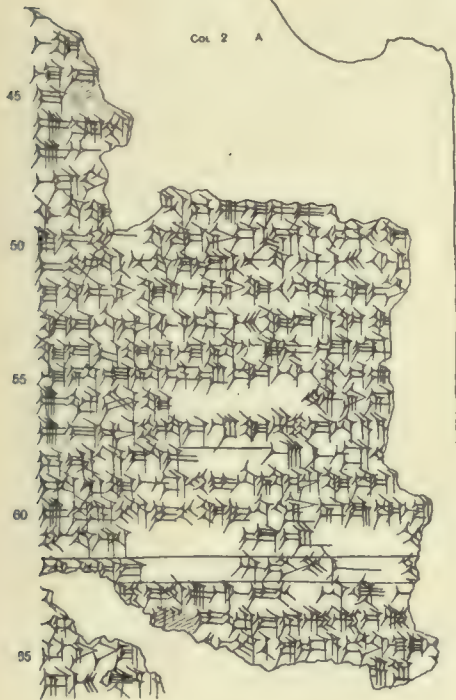
OBVERSE

Col. 1 B

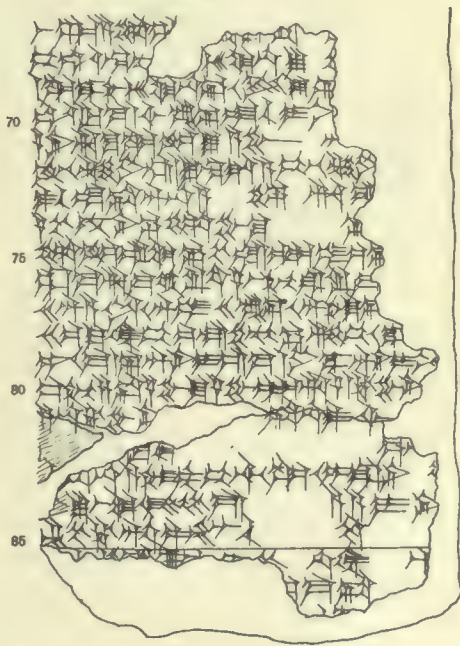


OBVERSE
CONTINUED

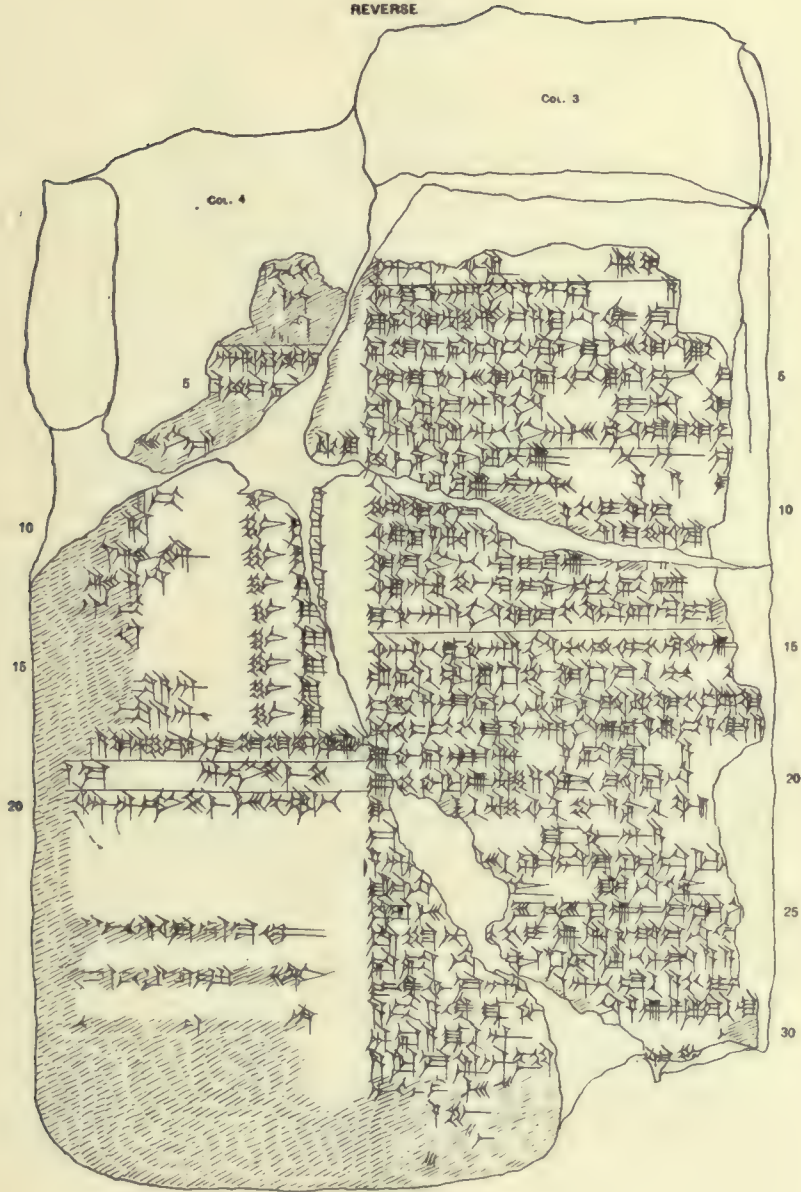
Col. 2 A



Col. 2 B

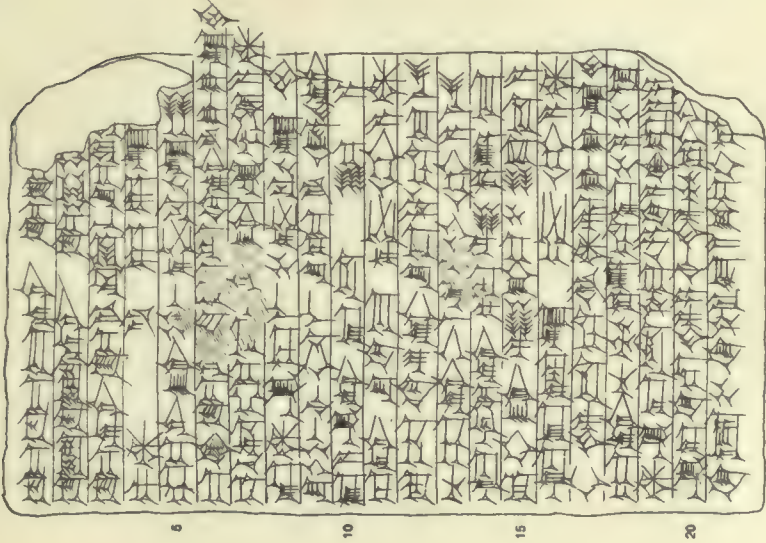


113
REVERSE

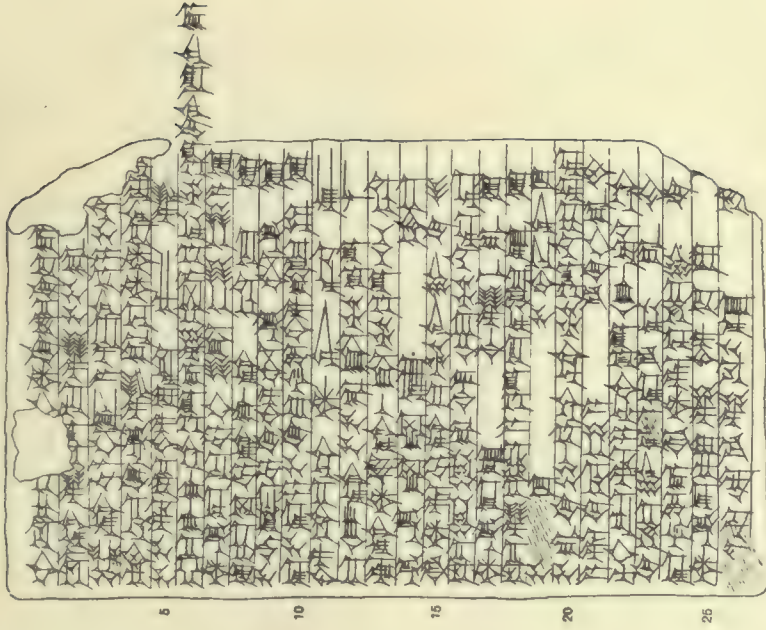


114

OBVERSE



REVERSE

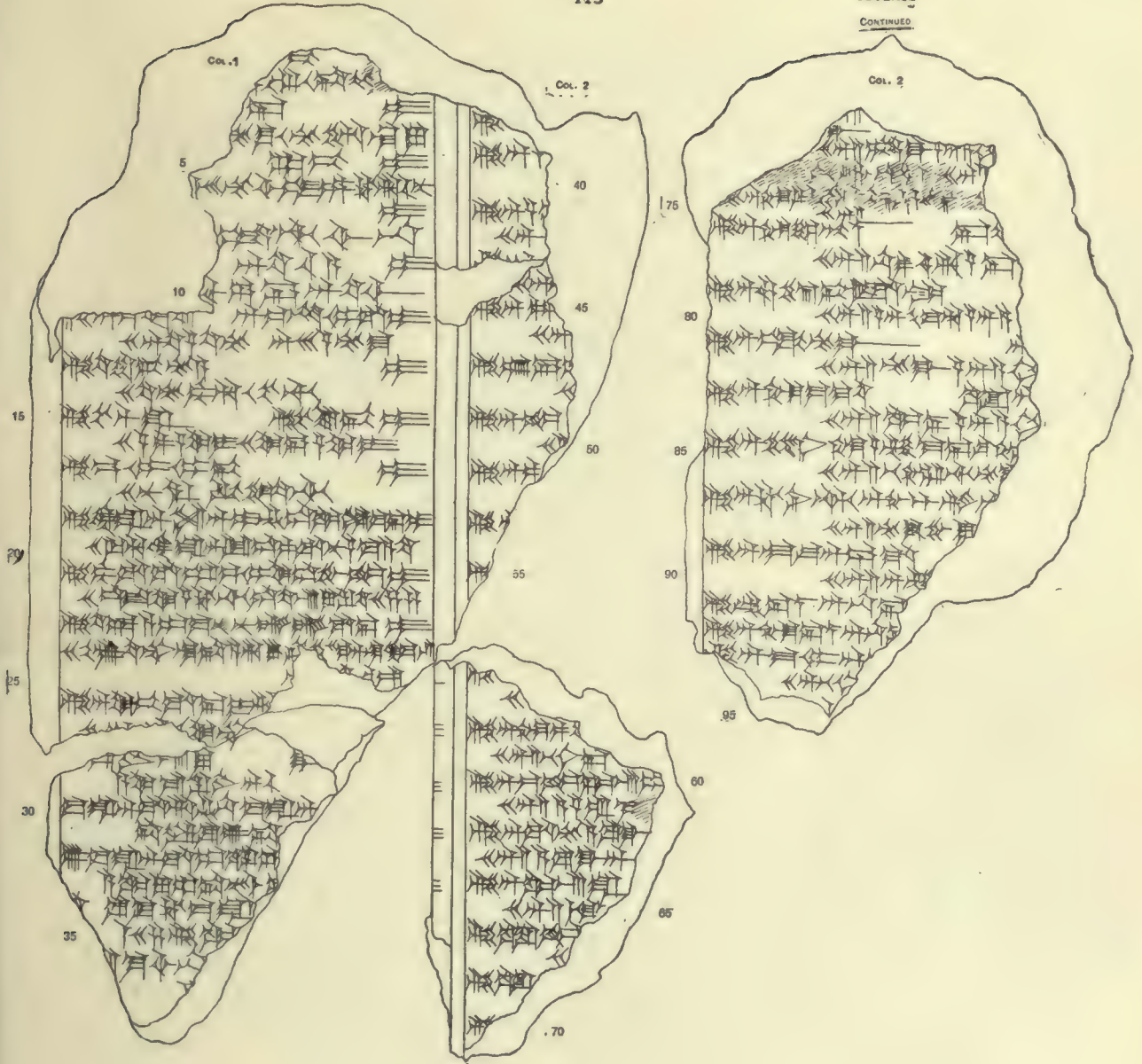


OBVERSE

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OBVERSE

CONTINUED

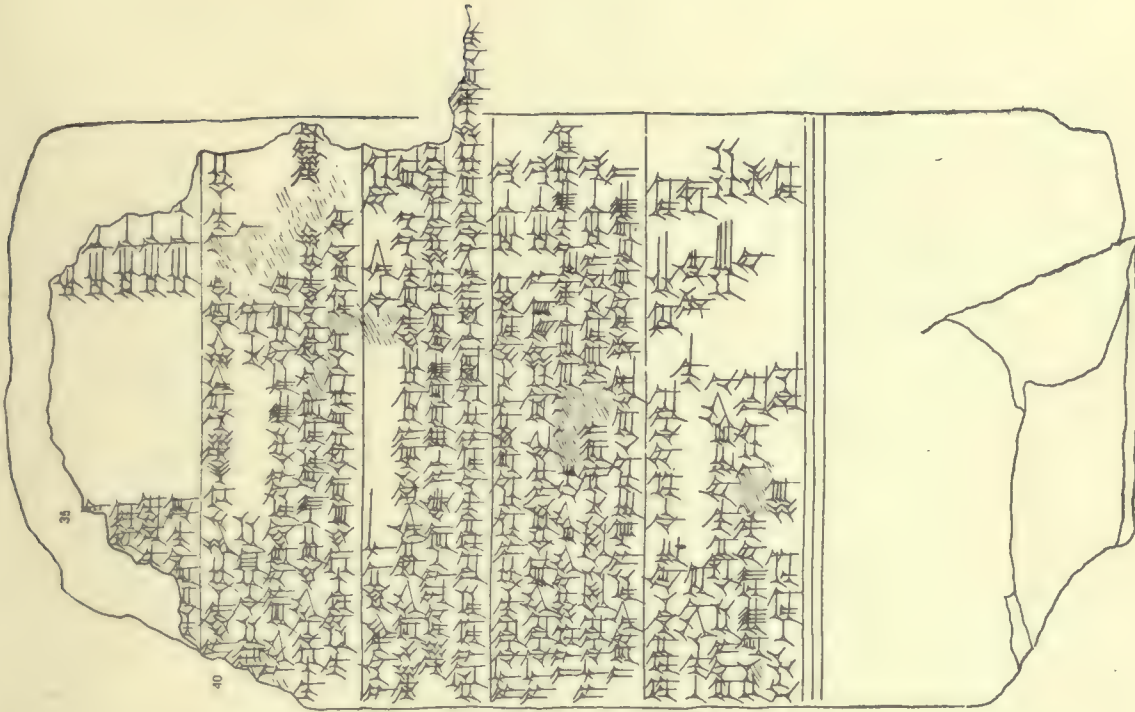


OBVERSE

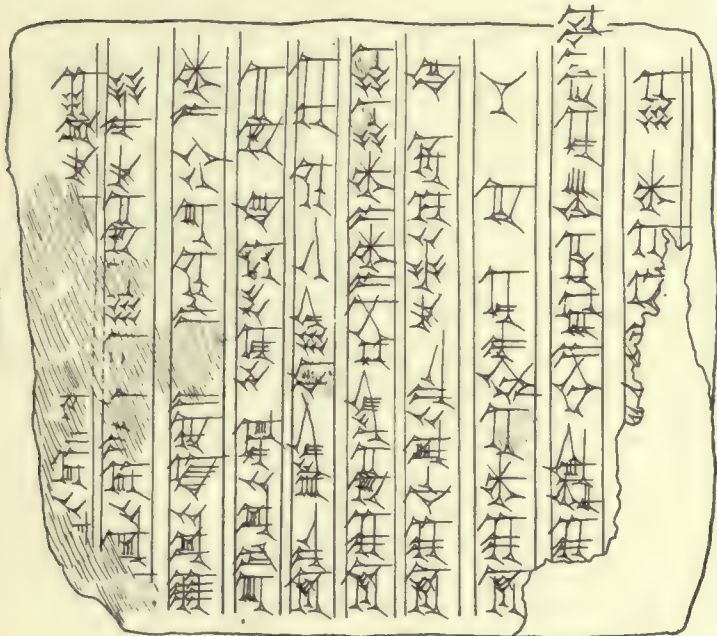
116



REVERSE



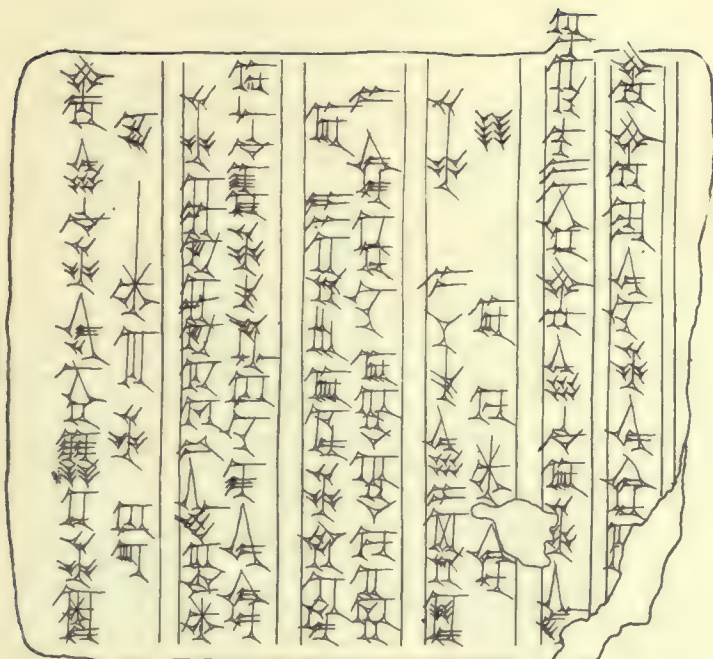
OBVERSE



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REVERSE



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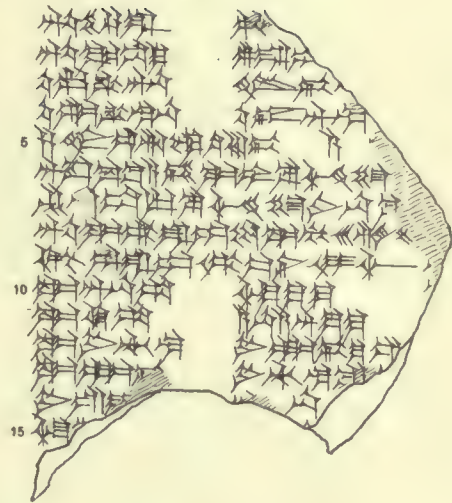
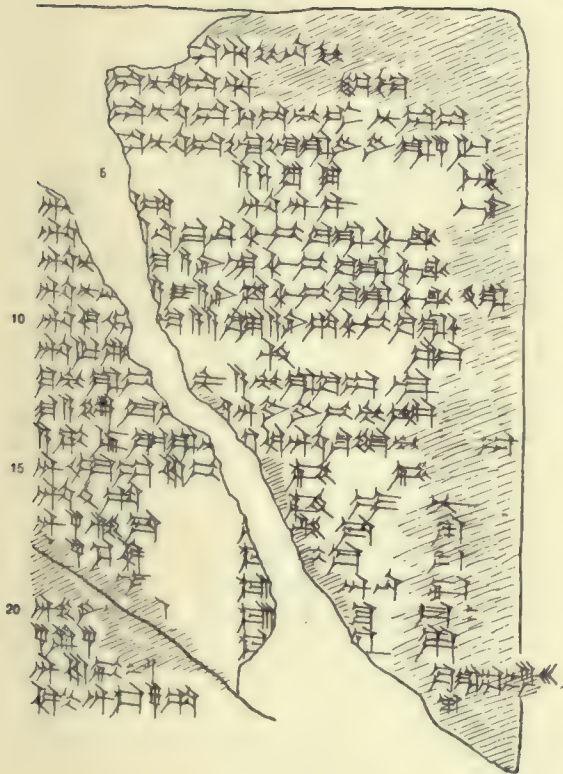
15

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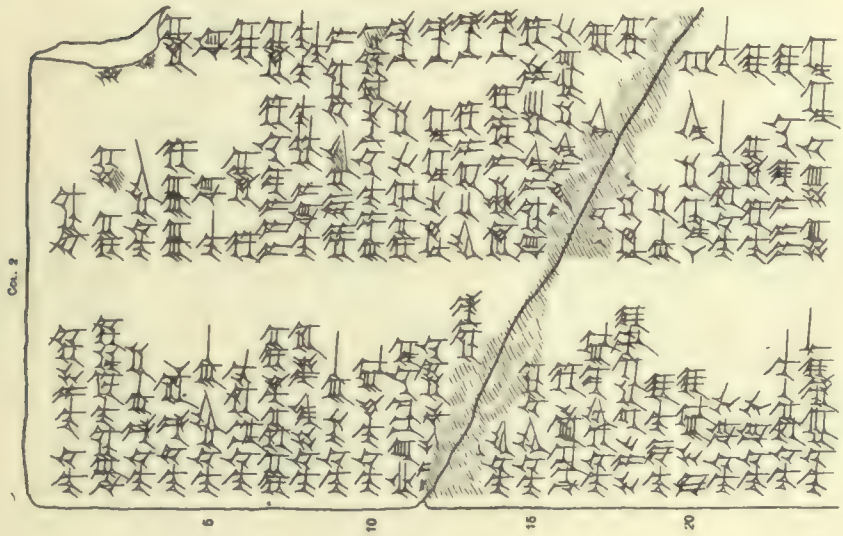
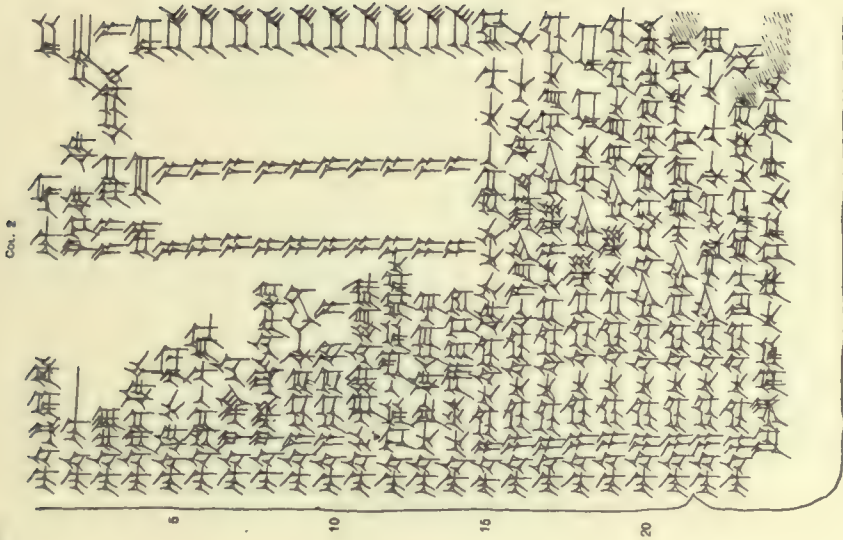
REVERSE

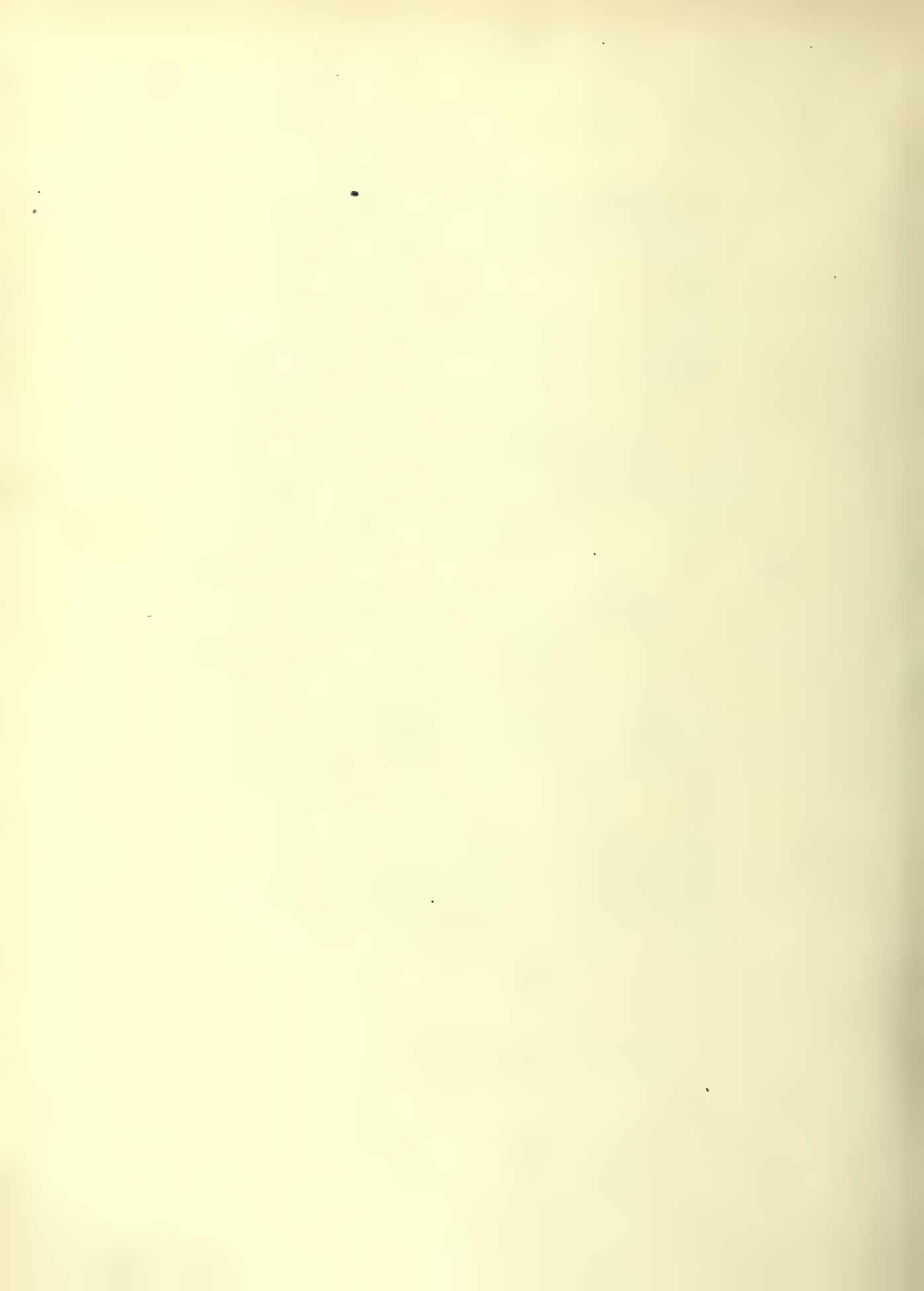
Col. 1

Col. 1



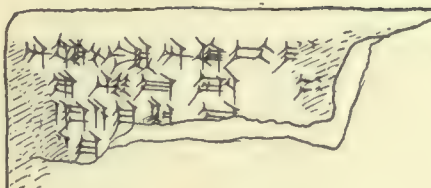
118
REVERSE





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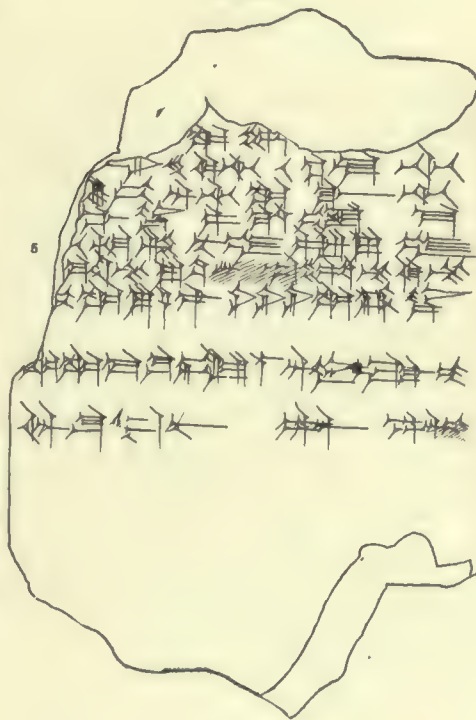
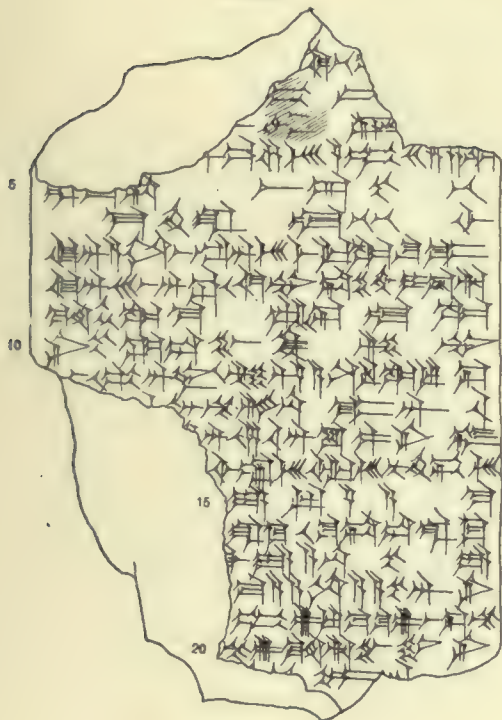
OBVERSE



OBVERSE

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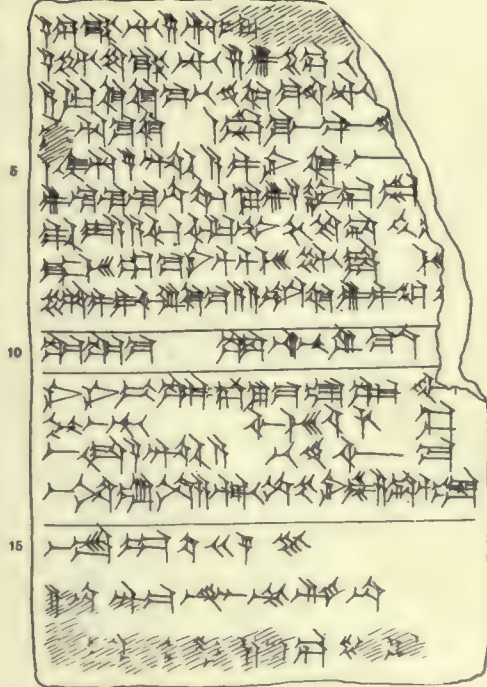
REVERSE



OBVERSE

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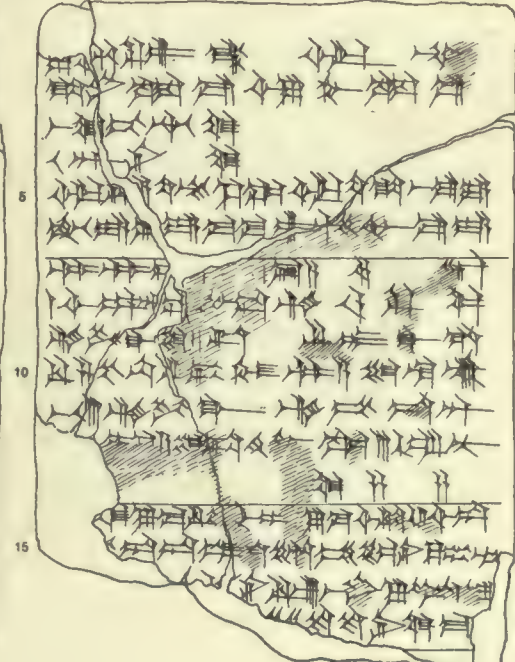
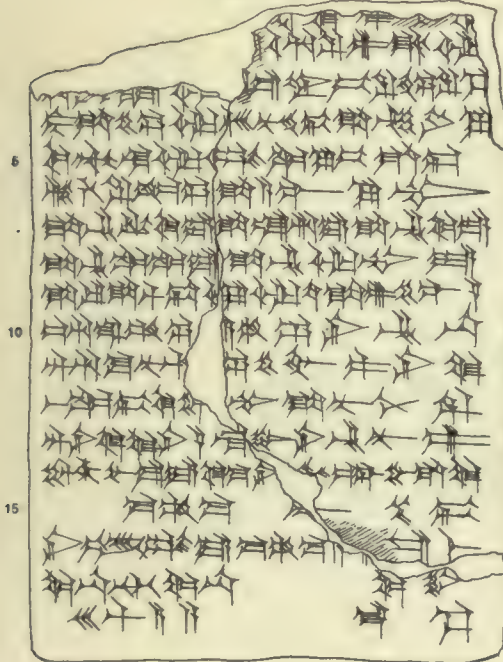
REVERSE



OBVERSE

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REVERSE

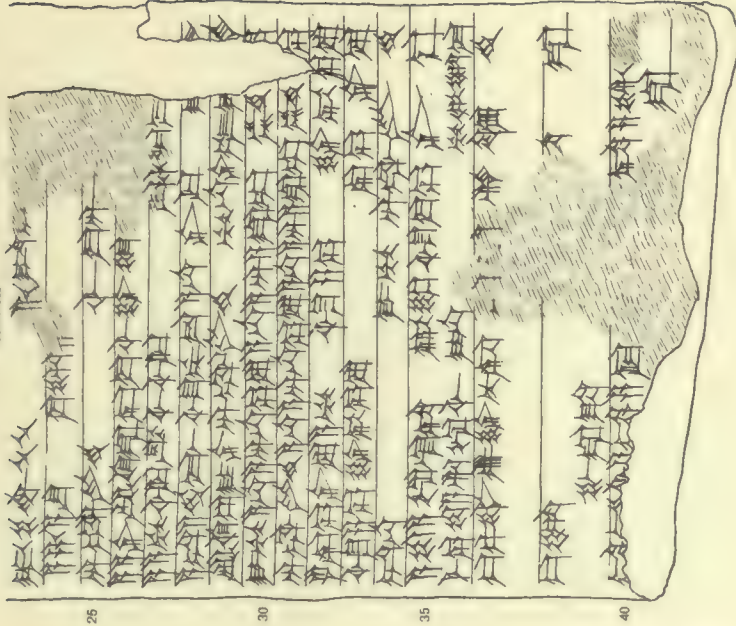


OBVERSE



OBVERSE

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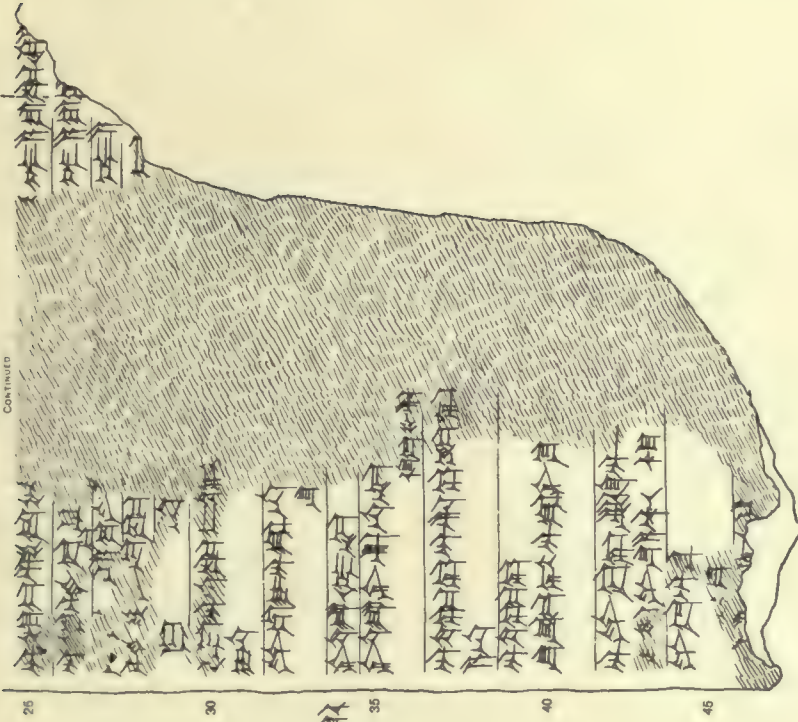
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REVERSE
Continued

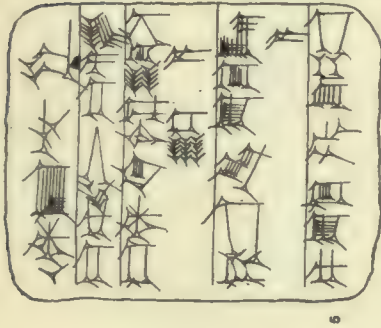


REVERSE



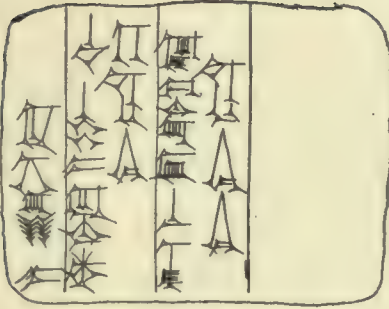
123

OBVERSE



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REVERSE



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OBVERSE



6

REVERSE

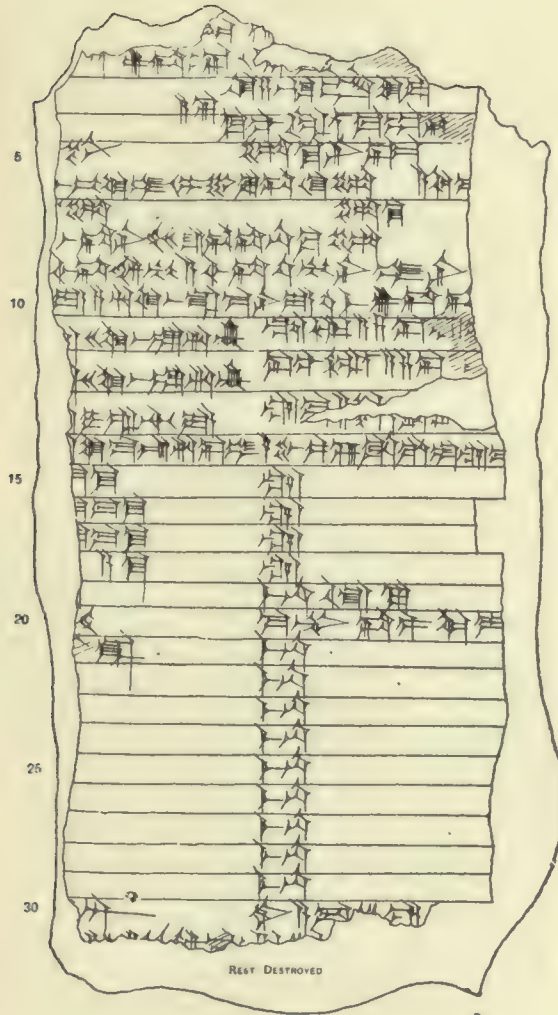


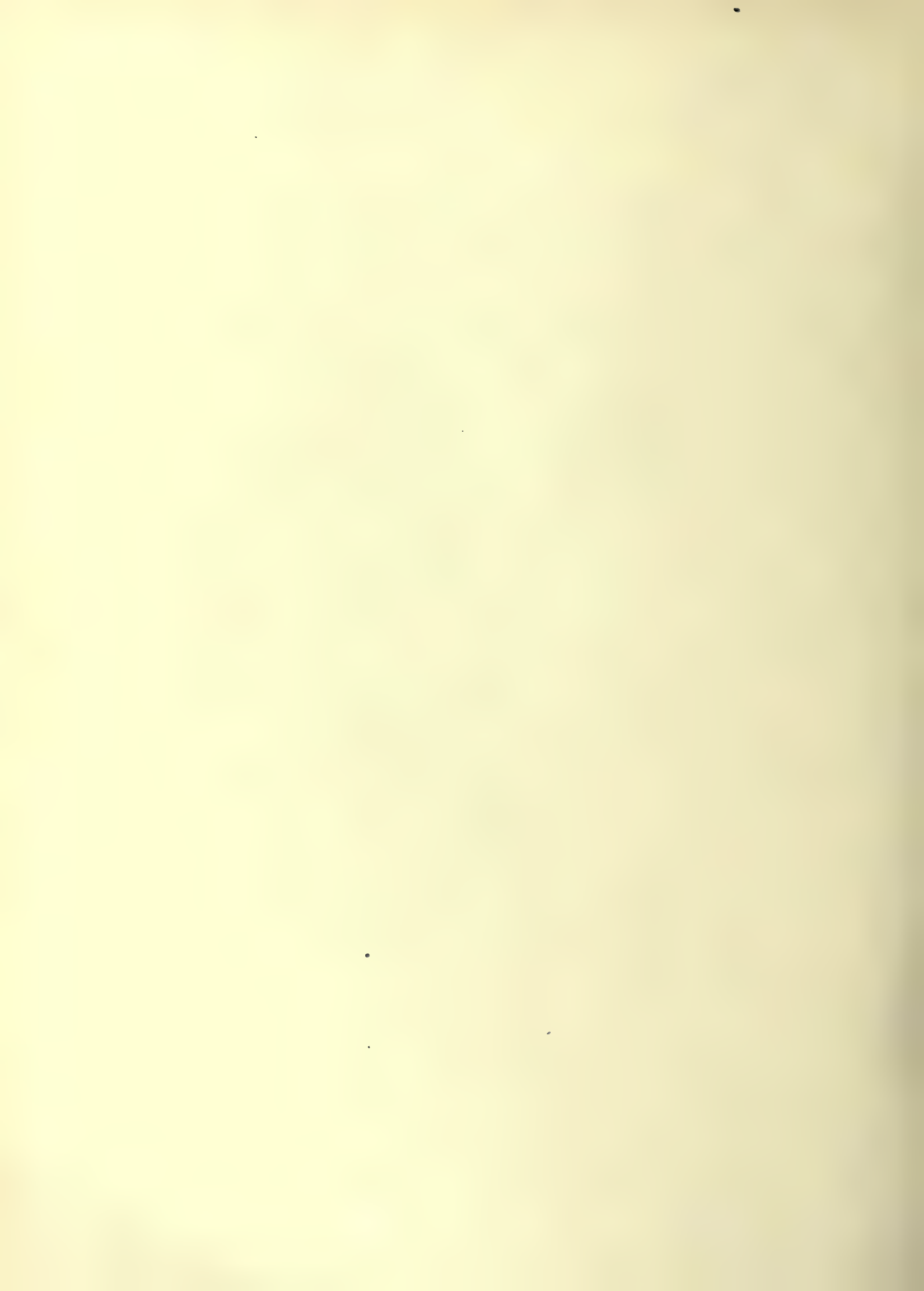
6

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125

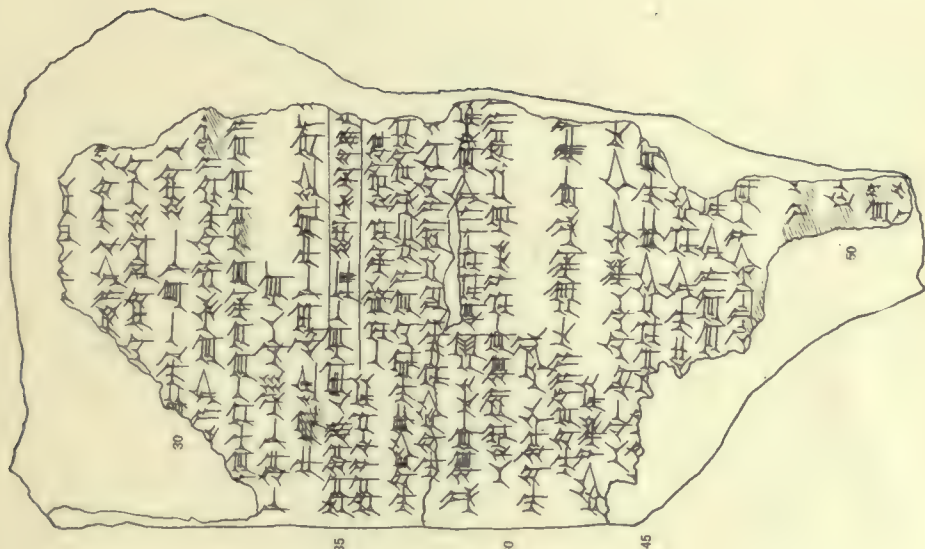
OBVERSE



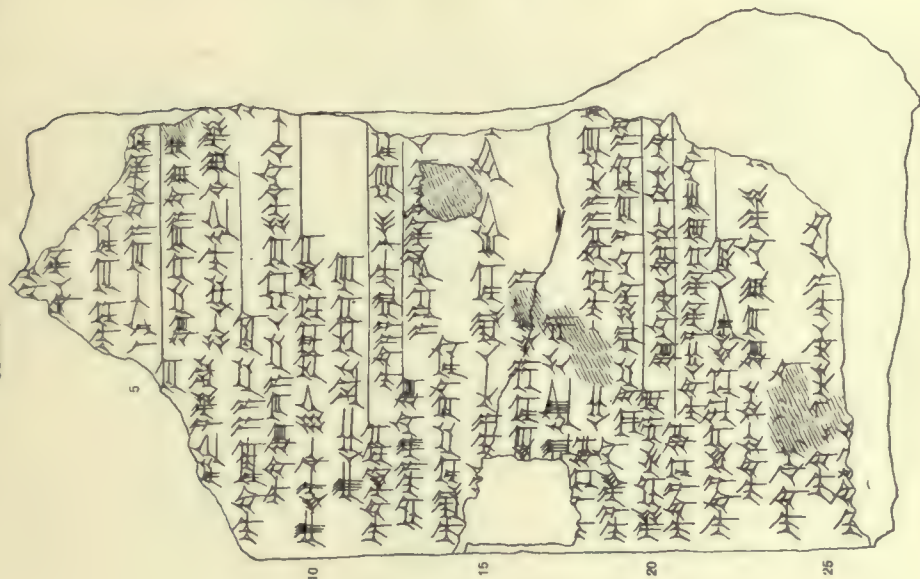


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REVERSE



OBVERSE

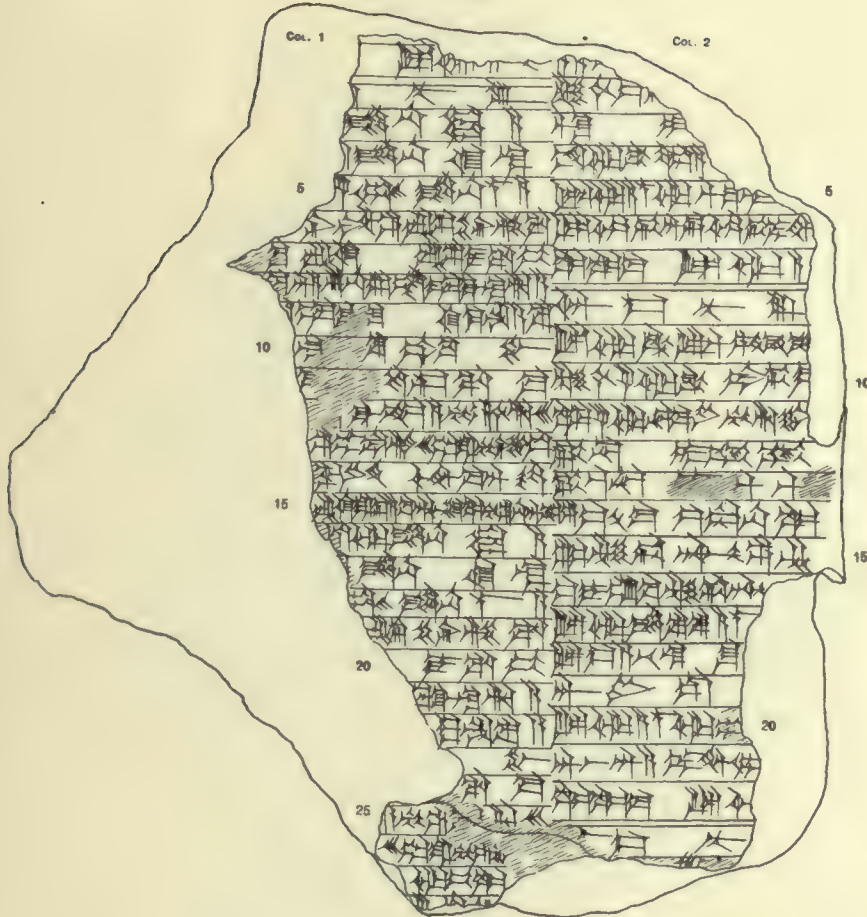


OBVERSE

REVERSE

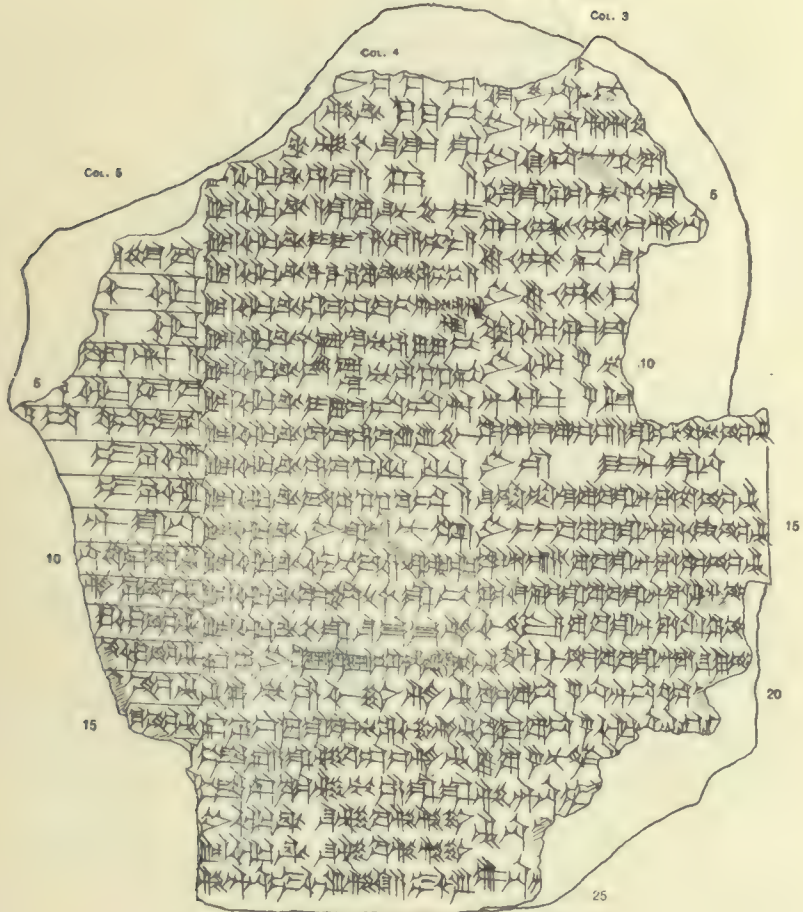


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OBVERSE

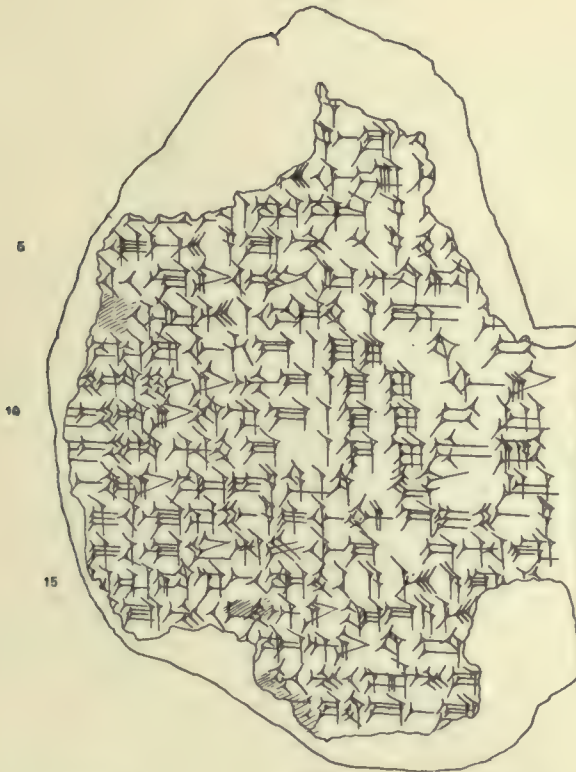


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REVERSE



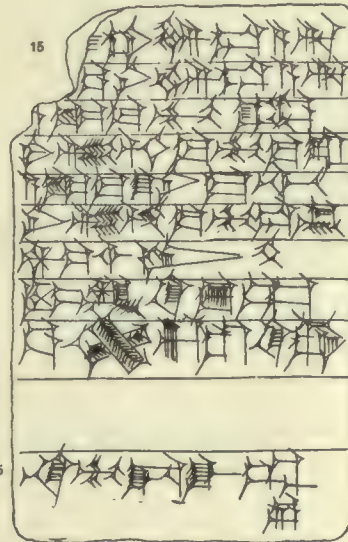
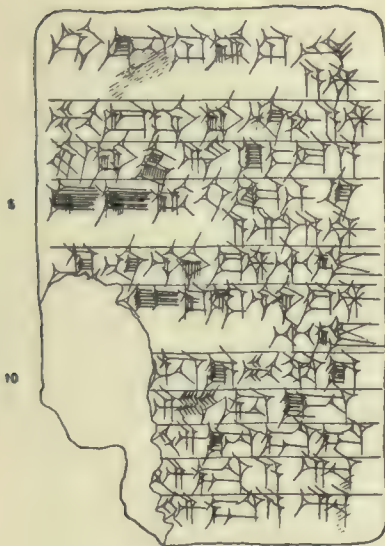
129
OBVERSE



OBVERSE

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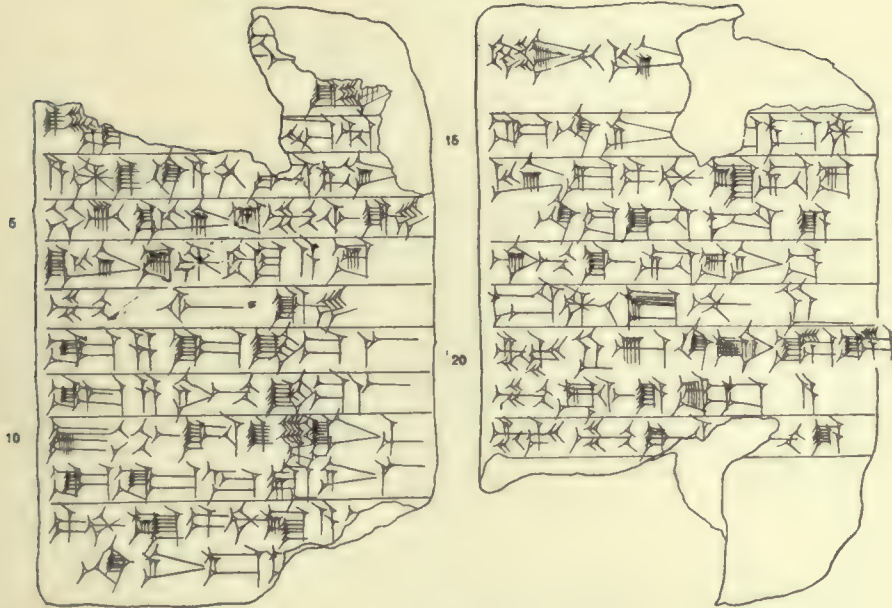
REVERSE



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REVERSE



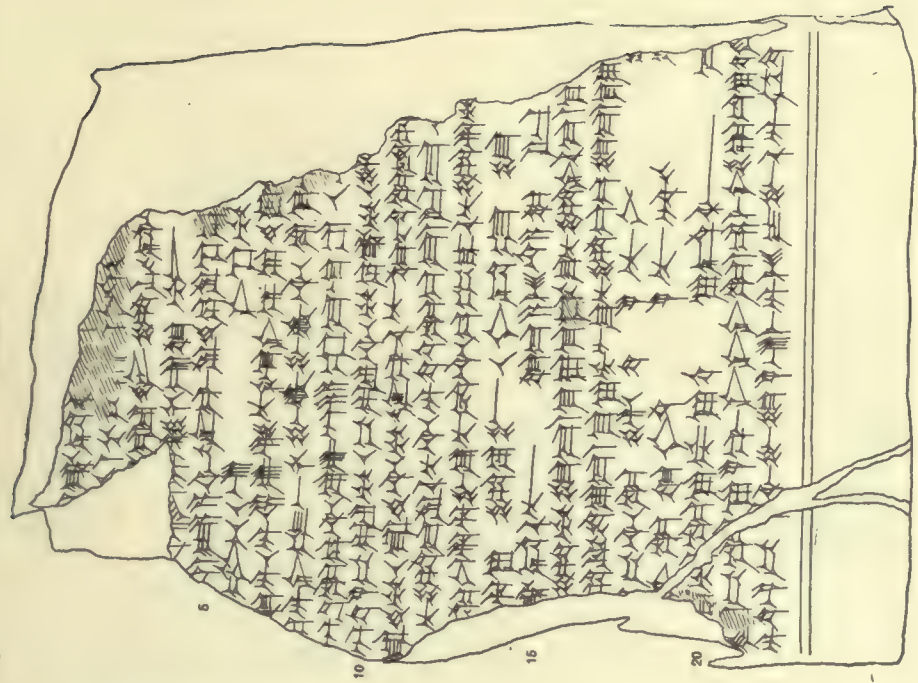
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OBVERSE

REVERSE



REVERSE

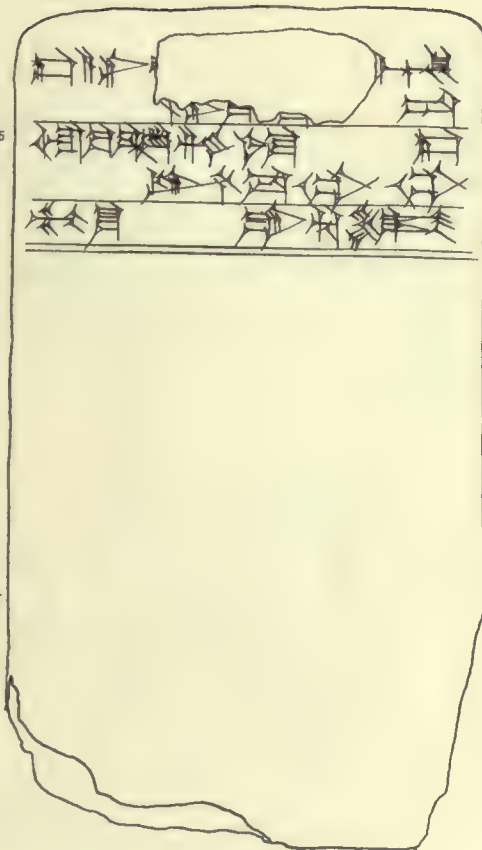
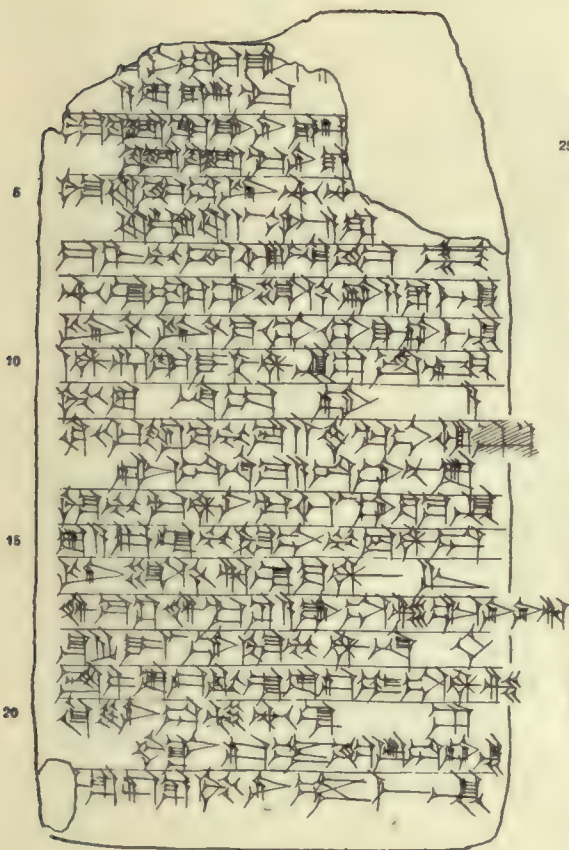


OBVERSE



OBVERSE

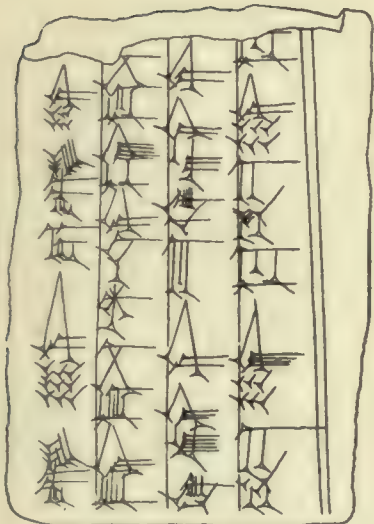
REVERSE



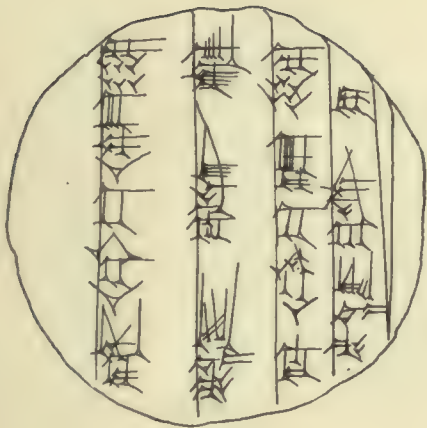
135



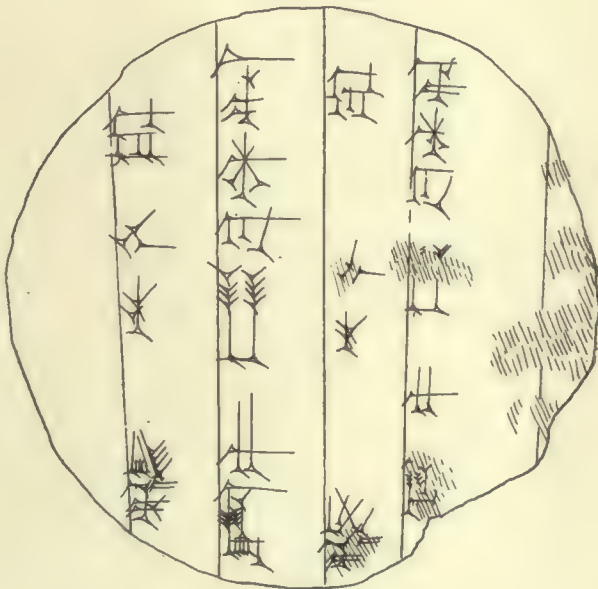
136
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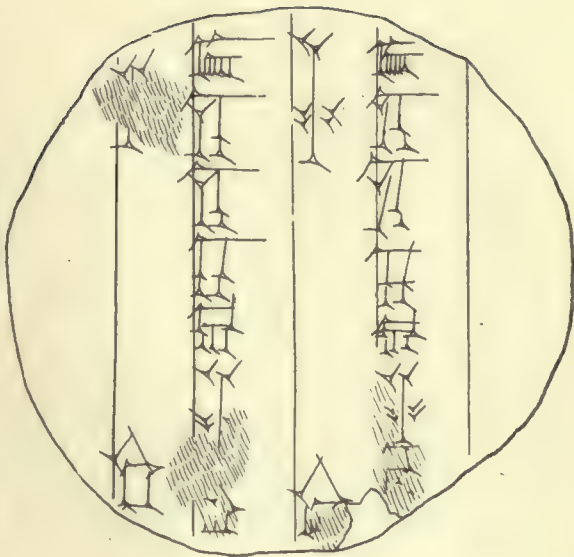
138
OBVERSE

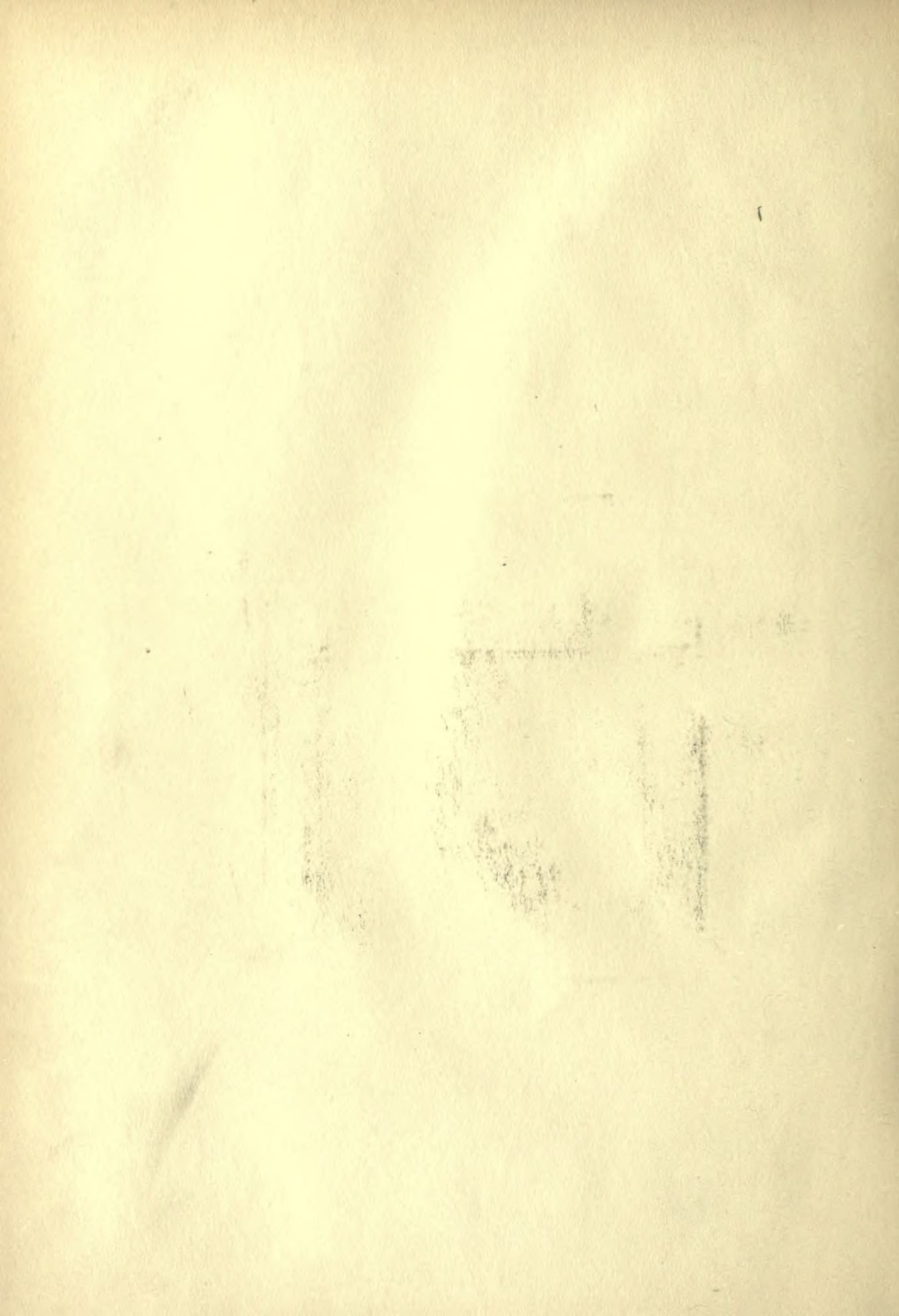


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OBVERSE



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